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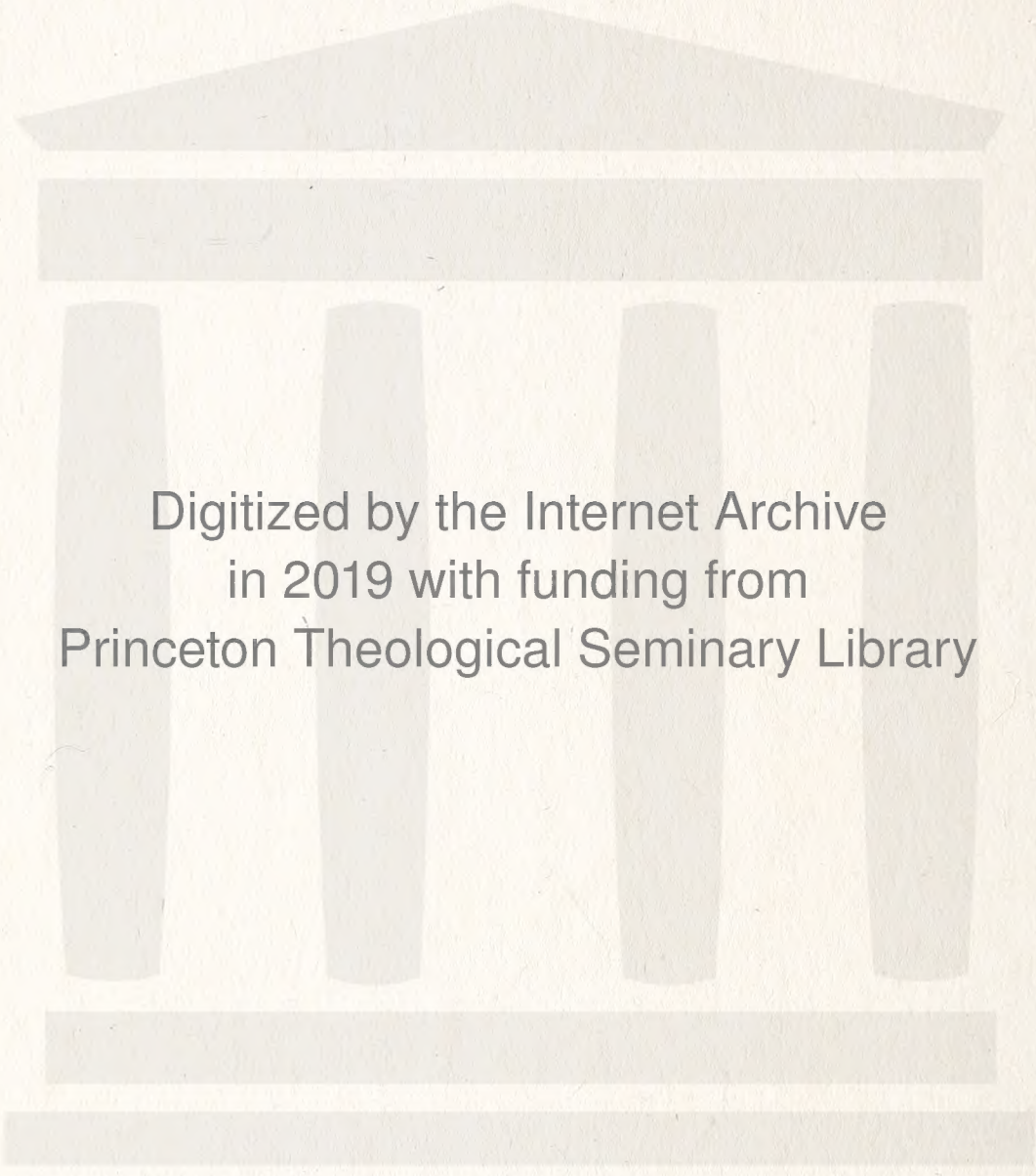
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A TRANSLATION OF LUKE'S GOSPEL

A. T. ROBERTSON, M.A., D.D., LL.D., LITT.D.

BY PROFESSOR A. T. ROBERTSON

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A TRANSLATION OF LUKE'S GOSPEL

With Grammatical Notes

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BY

A. T. ROBERTSON, M.A., D.D., LL.D., LITT.D

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SOUTHERN BAPTIST THEOLOGICAL SEMINARY,
LOUISVILLE, KENTUCKY.

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"Then he opened their minds that they might continue to understand the scriptures."—LUKE 24:45

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OF THE SOUTHERN BAPTIST CONVENTION

A TRANSLATION OF LUKE'S GOSPEL. I

PRINTED IN THE UNITED STATES OF AMERICA

TO MY DAUGHTER

ELEANOR ROBERTSON EASLEY

PREFACE

I have had many requests to translate the New Testament, but I have always declined. The simple truth is that the Greek appeals to me more powerfully than any translation. The purpose of this translation of Luke's Gospel is to preserve, as far as practicable, the delicate nuances of the Greek idiom. It is supplied with grammatical notes at the end for the benefit of those who wish to know the reason for any particular rendering. The book can thus be used as a textbook by those who possess the Greek text or the translation can be used alone by those who wish to do so. The quotations from the Old Testament are given in italics and the book is printed like modern English. Even in the English the charm of the most beautiful book in the world is manifest.

A. T. ROBERTSON

Louisville, Ky.

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Part One

THE TRANSLATION

THE GOSPEL ACCORDING TO LUKE

THE TRANSLATION

CHAPTER I

THE AUTHOR'S REASON FOR WRITING

Since many have undertaken to draw up a 1
detailed narrative concerning the facts fully estab-
lished among us just as those passed them on to us 2
who were eye-witnesses from the start and who
became ministers of the word, it has seemed good to 3
me also, having made an accurate examination of
them all from the start, to write you an orderly
account, most excellent Theophilus, that you may 4
fully know the certainty of the matters concerning
which you were instructed.

THE BEGINNING OF THE STORY

There appeared in the days of Herod, king of 5
Judea, a priest by the name of Zachariah, of the
division of Abijah, who had a wife of the daughters
of Aaron, and her name was Elizabeth. Now they 6
were both upright before God, walking in all the
commandments and requirements of the Lord with-
out reproach. And yet they had no child, because 7

Elizabeth was barren; and both of them were far advanced in their days.

THE BIRTH OF THE FORERUNNER FORETOLD TO ZACHARIAH

8 Now it came to pass, while he (Zachariah) was
acting as priest in the order of his division before
9 God, that according to the custom of the priesthood
he obtained by lot the duty of going into the sanctu-
10 ary of the Lord and burning incense, and all the
multitude of people were praying outside at the
11 hour of incense. Meanwhile there appeared unto
him an angel, standing on the right side of the altar
12 of incense. And Zachariah became agitated on
13 seeing him and fear fell upon him. But the angel
said to him: "Be no more afraid, Zachariah;
because your petition has been heard, and your
wife Elizabeth will bear you a son, and you shall call
14 his name John. And there will be joy and gladness
15 for you, and many will rejoice over his birth. For
he will be great in the sight of the Lord, and he *will not drink wine or strong drink*, and he will be filled
with the Holy Spirit even from his mother's womb.
16 And many of the sons of Israel he will turn to the
17 Lord their God, and he will go before him in the
spirit and power of *Elijah, to turn the hearts of the fathers to the children* and the disobedient to the
wisdom of the upright, to make ready for the Lord
a people fully prepared."

18 Then said Zachariah to the angel:

"How shall I know this? For I am an old man, and my wife is far advanced in her days."

Then the angel in answer said to him: 19
"I am Gabriel who stands in the presence of God, and I have been sent to talk with you and to announce to you these glad tidings. And now you will 20 continue silent and not able to talk until these things come to pass, because you did not believe my words, which very words will be fulfilled in their due season."

Meanwhile the people had been expecting Zacha- 21 riah and were wondering at his spending so much time in the sanctuary. But when he came out he was 22 not able to talk to them, and they understood that he had seen a vision in the sanctuary. Meanwhile he kept on making signs to them and remained dumb. Now it came to pass that, when the days of his 23 service were fulfilled, he went off to his home.

THE JOY OF ELIZABETH

So after these days Elizabeth his wife conceived; 24 and she kept herself hid for five months, saying:
"Thus has the Lord dealt with me in the days 25 wherein he has looked upon me to take away my reproach among men."

THE BIRTH OF JESUS FORETOLD TO MARY

Now in the sixth month the angel Gabriel was sent 26 from God to a city of Galilee named Nazareth, unto 27 a maiden betrothed to a man named Joseph of the house of David, and the name of the maiden was Mary. So he came into her house and said: 28
"Hail, highly favored one, the Lord is with thee."
But she was startled at the saying and began to 29

30 ponder what kind of a greeting this was. Then the
angel said to her:

"No longer fear, Mary, for you have found favor
31 with God. And, lo, you will conceive and bear a
32 son, and you shall call his name Jesus. This one will
be great and he will be called the Son of the Most
33 High, and the Lord God will give him *the throne of David* his father *and he will reign* over the house of Jacob *forever*, and of his kingdom there will be no end."

34 But Mary said to the angel:

"How will this be, since I have no husband?"

35 Then the angel replied to her:

"The Holy Spirit will come upon you, and the power of the Most High will overshadow you; wherefore also what is to be born will be called holy,
36 Son of God. And, lo, Elizabeth, your kinswoman, has herself also conceived a son in her old age, and this is the sixth month for her who is called barren;
37 because no word from God will be without power."

38 Then Mary said:

"Behold, the handmaid of the Lord. May it be with me according to your word."

Then the angel went away from her.

THE SONG OF ELIZABETH

39 So in these days Mary rose up and went with
40 haste to the hill country to a city of Judah; and she went into the house of Zachariah and saluted Eliza-
41 beth. Now it came to pass that, as soon as Elizabeth heard the salutation of Mary, the babe in her womb

leaped; and Elizabeth was filled with the Holy 42
Spirit, and with a loud outcry said:
"Blessed are you among women,
And blessed is the fruit of your womb.
And why has this honor come to me, 43
That the mother of my Lord should come to me?

For, lo, as soon as the sound of your salutation 44
came into my ears,
The babe in my womb leaped for joy.
And happy is she who has believed 45
Because there will be a fulfilment of the words
spoken to her by the Lord."

THE SONG OF MARY

Then Mary said: 46
"My soul magnifies the Lord,
And *my spirit exults in God my Saviour;* 47
Because *he has looked upon the low estate of his* 48
handmaid,
For, lo, henceforth all generations will count me
happy;

Because the Mighty One *has done great things* 49
for me,
And *holy is his name.*
And *his mercy is from generation to generation* 50
For those who fear him.

He has done deeds of might by his arm; 51
He has scattered the highminded in the purpose of
their heart;
He has cast down princes from thrones and *has* 52
lifted up the humble;

53 He has filled the hungry with good things and
has sent the rich away empty.

54 *He has helped his servant Israel*
In order to remember mercy,
55 As he said *to our fathers,*
To Abraham and to *his seed* forever."

56 Now Mary remained with her about three months and returned to her home.

THE BIRTH OF THE BAPTIST

57 Now the time was fulfilled for Elizabeth to give
58 birth, and she bore a son. And her neighbors and her kinsfolk heard that the Lord had magnified his mercy with her, and they were rejoicing with her.
59 And it came to pass that on the eighth day they came to circumcise the child and they tried to call him
60 Zachariah after the name of his father. But his mother interposed and said:

"No indeed, but he shall be called John."

61 Then they said to her:

"There is no one among your kindred who is called by this name."

62 So they began to make signs to his father to find
63 out what he would wish him to be called. Then he asked for a writing tablet and wrote saying:

"John is his name."

And they all marvelled.

64 Now his mouth was opened at once and his tongue was loosed and he began to speak praising God.
65 Then fear came upon all who lived round about them, and in all the hill country of Judea all these

things were noised abroad. So all who heard them 66
laid them up in their hearts saying:
"What then will this child be?"
For the hand of the Lord was indeed with him.

THE SONG OF ZACHARIAH

Now Zachariah his father was filled with the Holy 67
Spirit and prophesied saying:

"*Blessed be the Lord the God of Israel,* 68
Because he has looked upon his people and has
wrought *redemption for them;*
And he has raised up a *Horn of Salvation* for us 69
In the house of his servant David—

As he spoke by the mouth of his holy prophets 70
of old—
Salvation from our foes and from the hand of all 71
who hate us
To *show mercy with our fathers* 72
And *to remember* his holy *covenant;*

The *oath which he swore to Abraham* our father, 73
To grant to us that, rescued from dread and the 74
hand of our foes,
We should serve him in holiness and uprightness 75
In his presence all our days.

And you also, child, will be called Prophet of the 76
Most High;
For you will go on before *in the presence of the*
Lord to make ready his ways,
In order to give knowledge of salvation to his 77
people
In the forgiveness of their sins;

78 Because of the tender mercy of our God,
Whereby the Dawn will visit us from on high,
79 To *burst upon those who sit in darkness and the shadow of death,*
To guide our feet in the way of peace."

THE YOUTH OF THE BAPTIST

80 Now the child kept on growing and gaining in strength in the Spirit, and he was in the desert regions until the day of his public appearance before Israel.

CHAPTER II

THE TIME AND PLACE OF THE BIRTH OF JESUS

Now it came to pass in those days that a decree 1
went out from Caesar Augustus that a census of the
whole empire should be taken. This, the first census, 2
took place while Quirinius was governor of Syria.
So they were all going to be enrolled, each one to his 3
own city. Thus Joseph also went up from Galilee 4
out of the city of Nazareth into Judea to the city of
David which is called Bethlehem, because he was of
the house and family of David, to get himself enrolled 5
together with Mary his betrothed wife who was with
child. Now it came to pass that, while they were 6
there, the days were fulfilled for her to give birth.
So she gave birth to her first-born son and wrapped 7
him in swathing clothes and laid him down in a
manger, because there was no place for them in the
inn.

THE SONG OF THE ANGELS AND THE VISIT

Now there were shepherds in the same region 8
living in the open fields and keeping watch over their
flock by night. Then suddenly the angel of the Lord 9
came upon them and the glory of the Lord shone
around them and they became terrified. But the 10
angel said to them:

"No longer be afraid, for, lo, I am bringing you

good tidings of great joy which will be to all the
11 people; because there is born to you today, in the
city of David, a Saviour who is the Anointed Lord.
12 And this is the proof for you: you will find a babe
wrapped in swathing clothes and lying in a manger."
13 Then suddenly there appeared along with the angel
a host of the army of heaven praising God and saying:

14 "Glory to God in the highest and upon earth,
Peace among men of his good will."

15 Now it came to pass that, when the angels had gone
away from them, the shepherds began to say to one
another:

"Let us then go on at once to Bethlehem and see
this event of which the Lord has told us."

16 So they went in haste and discovered both Mary
17 and Joseph, and the babe lying in the manger. Then
when they had seen him, they made known concern-
ing the saying that had been told them about this
18 child. Now all who heard it wondered at the things
19 that had been told them by the shepherds, but Mary
kept it all together in her mind, pondering over it in
20 her heart. Then the shepherds went back, glorifying
and praising God for all that they had heard and
seen even as it had been told them.

THE CIRCUMCISION AND THE NAMING OF THE BABE

21 Now when the eight days were completed for cir-
cumcising him, then his name was called Jesus, the
name given by the angel before his conception in the
womb.

THE PRESENTATION IN THE TEMPLE

Now when *the days for their purification* were 22
completed in conformity with the law of Moses, they
brought him up to Jerusalem to present him to the
Lord (as it is written in the law of the Lord: "*Every* 23
male opening the womb shall be called holy to the
Lord") and to offer sacrifice in accordance with what 24
is said in the law of the Lord, "*A pair of turtle-doves*
or two young pigeons."

THE PROPHET SYMEON

Now, lo, there was in Jerusalem a man named 25
Symeon and this man was upright and reverent,
expecting consolation for Israel, and the Holy Spirit
was upon him. Now it had been revealed to him by 26
the Holy Spirit that he was not to see death before
he should see the Anointed of the Lord. So he came 27
in the Spirit into the temple; and when the parents
brought in the child Jesus that they might do for him
according to the established custom of the law, then 28
he also took him in his arms and blessed God and
said:

"Now, Master, thou art letting thy servant go, 29
According to thy word, in peace;
Because mine eyes *have seen thy salvation* 30

Which thou hast prepared before the face of all 31
the peoples,
A light for revelation to the Gentiles 32
And a glory to thy people Israel."

Now his father and mother were wondering at the 33

34 things spoken about him. Then Symeon blessed
them and said to Mary his mother:
"Lo, this one is appointed for the falling and the
rising of many in Israel and for a sign often spoken
35 against; yes, a sword will go through your own
heart; that secret purposes may be developed out of
many hearts."

THE PROPHETESS HANNAH

36 There was also a prophetess Hannah, daughter of
Phanuel, of the tribe of Asher. She was of great age,
having lived with a husband seven years from
37 maidenhood and then a widow by herself until she
was eighty-four years old; who was never absent
from the temple, worshipping with fastings and
38 prayers all night and all day. Now at that very hour
she came up and began to return thanks to God and
to speak concerning him to all those who were expect-
ing the redemption of Jerusalem.

THE HOME IN NAZARETH

39 Then when they had completed all the things
required by the law of the Lord, they returned to
40 Galilee to their own city Nazareth. Now the child
kept on growing and gaining in strength, increasing
in wisdom, and the grace of God was upon him.

THE BOY JESUS IN JERUSALEM

41 Now his parents were in the habit of going yearly
42 to Jerusalem for the feast of the passover. So when
he became twelve years old, they went up as usual
43 according to the custom of the feast; and, after they

had completed the days while they were returning,
the boy Jesus remained behind in Jerusalem, but his
parents did not know it. Now they supposed that he 44
was in the caravan and had gone a day's journey
when they began to make a thorough search for him
among kindred and acquaintances; but, as they did 45
not find him, they turned back to Jerusalem making
eager search for him. Now it came to pass that 46
after three days they succeeded in finding him in the
temple sitting in the midst of the teachers, both
listening to them and putting questions to them.
Now all those who were listening to him were exhibit- 47
ing amazement at his intelligence and his answers.
So, when they saw him, they were struck with aston- 48
ishment, and his mother said to him:

"Child, why did you treat us thus? Why, your
father and I in great anguish of mind have been
searching for you."

Then he said to them: 49

"Why is it that you were searching for me? Did
you not know that I must be in my Father's house?"

But they did not comprehend what he had said to 50
them. So he went back with them and came to 51
Nazareth and continued obedient to them. But his
mother continued to treasure up all the sayings in her
heart. Meanwhile Jesus kept making progress in 52
wisdom and in stature and in favor with God and
man.

CHAPTER III

THE DATE OF JOHN'S PREACHING

1 Now in the fifteenth year of the rule of Tiberius
Caesar, while Pontius Pilate was governor of Judea,
and Herod tetrarch of Galilee, and his brother Philip
tetrarch of the region of Ituraea and Trachonitis, and
Lysanias tetrarch of Abilene, in the time of the high
2 priest Hannas and Caiaphas, the word of God came
to John the son of Zachariah in the desert.

THE MISSION OF THE BAPTIST

3 So he went into all the region around the Jordan
preaching a baptism of repentance with reference
4 to the forgiveness of sins, as it is written in the book
of Isaiah the prophet:

"The voice of one calling in the desert,
Get ready the way for the Lord,
Keep on levelling the paths for him.
5 *Every ravine shall be filled up,*
And every mountain and hill shall be levelled down;
And the crooked places shall become straight roads,
And the rough roads smooth ways;
6 *And all mankind shall see the salvation of God."*

JOHN'S MESSAGE TO VARIOUS CLASSES

7 He used to say, therefore, to the crowds coming
to be baptized by him:

"You offspring of vipers, who taught you to flee
from the coming wrath? Produce then fruits worthy 8
of your repentance and do not even begin to say
within yourselves, 'Abraham we have as our father':
for, I tell you, God is able out of these stones to raise
up children to Abraham. Yes, even now the axe is 9
lying at the very root of the trees. Every tree there-
fore not producing good fruit will be cut down and
cast into the fire."

So the crowds continually put this question: 10
"What then are we to do?"

Then in reply he said to them: 11
"Let the one who has two shirts share with the
one who has none and let the one who has food act
likewise."

Then even tax-collectors came to be baptized and 12
they said to him:
"Teacher, what are we to do?"

So he said to them: 13
"Stop exacting any more than the prescribed rate."

Then also some soldiers repeatedly questioned him: 14
"What are we also to do?"

And he said to them:
"Extort money from no one, make no false accusa-
tion, and be content with your wages."

JOHN'S CONCEPTION OF THE MESSIAH

Now while the people were on the tiptoe of expec- 15
tation and they were all debating in their hearts
whether he was himself the Messiah, John pointedly 16
replied to them all:

"I for my part do baptize you in water, but there is coming the One who is mightier than I, the strap of whose sandals I am not fit to unfasten. He will
17 baptize you in the Holy Spirit and fire, whose winnowing shovel is in his hand to clean up his threshing-floor and to store the grain in the granary; but the straw he will burn up in fire unquenchable."

WHY JOHN WAS IMPRISONED

18 So then with many further exhortations also John
19 used to preach the gospel to the people. But at length Herod the tetrarch, being repeatedly reproved by him concerning Herodias the wife of his brother and concerning all the evil deeds that Herod had
20 done, added this on top of all, that he shut up John in prison.

BAPTISM OF JESUS BY JOHN BEFORE THE ARREST OF JOHN

21 Now it came to pass, when all the people were baptized, that, after Jesus also had been baptized
22 and was praying, the heaven was opened and the Holy Spirit came down in bodily form as a dove upon him, and a voice came out of heaven:

"Thou art my Son, my Beloved,
In thee I take delight."

THE AGE OF JESUS AT HIS BAPTISM WITH HIS LINEAGE

23 Now Jesus himself was about thirty years of age when he began his work, being son, as was supposed,

of Joseph,
of Heli,
of Matthat, 24
of Levi,
of Melchi,
of Jannai,
of Joseph,
of Mattathias, 25
of Amos,
of Nahum,
of Eslei,
of Naggai,
of Maath, 26
of Mattathias,
of Semein,
of Josech,
of Joda,
of Johanan, 27
of Rhesa,
of Zerubbabel,
of Shealtiel,
of Neri,
of Melchi, 28
of Addi,
of Cosam,
of Elmadam,
of Er,
of Joshua, 29
of Eliezer,
of Jorim,
of Matthat,
of Levi,
of Symeon, 30
of Judah,
of Joseph,
of Jonam,
of Eliakim,
of Melea, 31
of Menna,
of Mattatha,
of Nathan,
of David,
of Jesse, 32
of Jobel,
of Boaz,
of Salmon,
of Nahshon,
of Ammina-
dab, 33
of Admin,
of Arni,
of Hezron,
of Perez,
of Judah,
of Jacob, 34
of Isaak,
of Abraham,
of Terah,
of Nahor,
of Serug, 35
of Reu,
of Peleg,
of Eber,
of Shelah,
of Cainan, 36
of Arphaxad,
of Shem,
of Noah,
of Lamech,
of Methuselah, 37
of Enoch,
of Jared,
of Mahalel,
of Cainam,
of Enos, 38
of Seth,
of Adam,
of God.

CHAPTER IV

THE TEMPTATION OF JESUS

1 Then Jesus, full of the Holy Spirit, came back
from the Jordan and he was led in the Spirit in the
2 desert forty days tempted by the Devil. Now he did
not eat anything in those days and, when they were
3 finished, he became hungry. Then the Devil said
to him:

"If you are son of God, bid this stone become a loaf of bread."

4 But Jesus replied to him:

"It is written, '*Not on bread alone shall man live.*' "

5 Then he led him up and showed him all the king-
6 doms of the world in a second of time; and the Devil
said to him:

"To you I will give all this power and splendor; because it has been handed over to me and I give it
7 to whomsoever I will. If therefore you do an act of
worship before me, it will all be yours."

8 But Jesus said to him in reply:

"It is written, '*The Lord your God you shall worship and him alone you shall serve.*' "

9 Then he brought him to Jerusalem and placed him
upon the parapet of the temple and said to him:

10 "If you are son of God, hurl yourself from here
down below; for it is written, '*He will give command*
11 *to his angels concerning you*' and '*On their hands they*

will bear you up lest you strike your foot against a stone.'"

But Jesus said to him in reply: 12

"It has been said, '*You shall not tempt the Lord your God.*'"

Then after he had finished every kind of temptation the Devil departed from him until a suitable season. 13

JESUS IN GALILEE

Then Jesus returned in the power of the Spirit into Galilee, and his fame went out through all the surrounding country. Meanwhile he began to teach in their synagogues, receiving praise from all 14 15

IN NAZARETH

So he came to Nazareth, where he had been reared, and according to his custom on the sabbath day he went into the synagogue and stood up to read. Then there was handed to him a roll of the prophet Isaiah and he opened the roll and found the place where it was written: 16 17

"*The Spirit of the Lord is upon me,* 18
Because he has anointed me to preach good news to the poor;
He has sent me to proclaim release to captives
and recovery of sight to the blind;
To send away free the broken-hearted,
To proclaim the acceptable year of the Lord." 19

Then he rolled up the roll and gave it back to the attendant and took his seat. Now the eyes of all 20

21 in the synagogue were gazing at him. Then he began to speak to them:

"Today this Scripture has been fulfilled in your ears."

22 So they all began to bear witness to him and to marvel at the words of grace that were proceeding out of his mouth and they were saying:

"Is not this Joseph's son?"

23 Then Jesus said to them:

"More than likely you will quote to me this proverb, 'Physician, cure yourself: do here in your native place all that we have heard was done in Capernaum.'"

24 Then he added:

"Of a truth I tell you that no prophet is acceptable
25 in his native place. And in truth I tell you, there were many widows in Israel in the *days* of Elijah, *when* the heaven *was shut* for three years and six
26 months, when there came a great famine over all the land; and yet to no one of them was Elijah sent except *to Zarephath in the land of Sidon to a widow*
27 *woman*. So there were many lepers in Israel in the time of Elisha, and yet no one of them was cleansed except Naaman the Syrian."

28 Then all in the synagogue were filled with fury as
29 they heard these things. So they rose up and drove him out of the city and pushed him to the brow of the hill upon which the city had been built in order to
30 hurl him down the cliff. But he himself passed thru the midst of them and went on his way.

IN A SYNAGOGUE IN CAPERNAUM

So Jesus came down to Capernaum, a city of 31
Galilee, and he began to teach them on the sabbath;
but they were in a flutter of excitement at his teach- 32
ing, because his word was clothed in authority. Now 33
in the synagogue was a man with a spirit of an un-
clean demon; and he screamed in a loud voice:

"Ha! What have we in common, Jesus of Naza- 34
reth? Have you come to destroy us? I know you
who you are, the Holy One of God."

But Jesus rebuked him saying: 35

"Stop, and come out of him at once."

Then the demon hurled him down into the midst
and came out from him without harming him at all.
So amazement came upon them all and they were 36
talking it over with one another saying:

"What is this word, that with authority and
power he gives orders to the unclean spirits and they
come out?" 37

Then a rumor about him began to spread through
all the surrounding country.

PETER'S MOTHER-IN-LAW

So he rose up to leave the synagogue and went 38
into the house of Simon. Now the mother-in-law of
Simon was in the grip of a great fever, and so they
asked him about her. Then he took his stand over 39
her and rebuked the fever and it left her. So she
rose up at once and began to minister to them.

A SUNSET SCENE

Now as the sun was setting, all who had friends 40
sick with various diseases brought them to him.

Then he would place his hands upon each one of
41 them and would heal them. Even demons came out
of many, shrieking and saying:
"You are the Son of God."
But rebuking them he would not allow them to
speak, because they knew that he was the Messiah.

A TOUR OF GALILEE

42 But when the day broke, he came out and went
to a lonely place; but the crowds kept looking for
him, and overtook him, and tried to keep him from
going away from them. But he said to them:
43 "To the other cities also I must tell the good news
of the kingdom of God, because I was sent for this
purpose."
44 So he kept on preaching in the synagogues of
Judea.

CHAPTER V

THE CALL OF SIMON TO SERVICE

Now it came to pass that while the crowd was 1
pressing upon him and was listening to the word of
God, he himself was standing beside the lake of
Gennesaret. Then he saw two boats standing beside 2
the lake, but the fishermen had gone away from
them and were washing the nets. So he got into 3
one of the boats, which belonged to Simon, and
asked him to push off a little from the land. Then he
sat down and began to teach the crowds out of the
boat. But when he stopped speaking, he said to 4
Simon:

"Push out into the deep, and lower your nets for
a catch."

But Simon replied: 5

"Master, through the whole night we toiled and
we did not catch a thing. Still, upon your word I
will have the nets lowered."

Then they did so and enclosed a vast shoal of fish, 6
while their nets began to tear in two. So they made 7
signs to their partners in the other boat to come and
lend a hand. And they came and filled both the boats
so full that they began to sink. But when Simon 8
Peter saw it, he fell down at the knees of Jesus saying:

"Go away from me, Lord, because I am a sinful
man."

9 For trembling astonishment had gripped him and
all those with him at the catch of fish which they
10 had taken together, and likewise also James and
John, sons of Zebedee, who were partners with
Simon. Then Jesus said to Simon:

"No longer fear; from now on you will be a catcher
of men."

11 Then after they had brought the boats to land,
they left all and followed him.

A LEPER HEALED

12 Now it came to pass that, while he was in one of
the cities, there was present a man full of leprosy.
So on seeing Jesus he fell on his face and begged him
saying:

"Lord, if you will, you can cleanse me."

13 So he reached out his hand and touched him
saying:

"I am willing; be cleansed."

14 Then at once the leprosy left him. So he charged
him to tell no one.

"But go away and *show* yourself *to the priest* and
make the offering concerning your cleansing just as
Moses directed as evidence for them."

15 But more than ever the report about him kept on
spreading and great crowds kept on gathering to
16 hear him and to be healed of their ills. But he him-
self was wont to go off to lonely places and pray.

THE PARALYTIC IN THE CROWDED HOUSE

17 Now it came to pass on one of the days that he
was teaching while Pharisees and Teachers of the

Law were sitting by who had come out of every city
of Galilee and Judea and Jerusalem. Then the power
of the Lord was with him for healing. Now here 18
are some men carrying upon a couch a man who
had been paralysed, and they were seeking to carry
him in and to place him before him. But, not find- 19
ing a way to carry him in because of the crowd,
they went up on the roof and let him down through
the tiles together with the pallet into the midst
right in front of Jesus. Then he saw their faith 20
and said:

"Man, your sins stand forgiven."

But the scribes and the Pharisees began to quibble
saying: 21

"Who is this fellow who speaks blasphemies?
Who is able to forgive sins save God alone?"

But Jesus discerned their quibblings and said in 22
reply to them:

"Why are you quibbling in your hearts? Which 23
is easier, to say, 'Your sins stand forgiven,' or to say,
'Arise and begin to walk'? But, that you may 24
know that the Son of man has the right upon earth
to forgive sins—he spoke to the paralysed man—'I
say to you, Get up and take up your pallet and go
on home.' "

Then at once he rose up right before them, took 25
up the pallet on which he had been lying, and went
off home glorifying God. And an ecstasy of wonder 26
seized them all and they began to glorify God and
they were filled with awe saying:

"We have today seen things beyond belief."

LEVI'S RECEPTION FOR JESUS

27 Now after this he went out and observed a tax-
collector, named Levi, sitting at the tax-office and
said to him:
"Follow me forever."
28 So he left everything behind and rose up at once
29 and began to follow him. Then Levi held a great
reception for him in his house, and there was a large
crowd of tax-gatherers and of others who were at
30 table with them. Now the Pharisees and their
scribes began to grumble at his disciples saying:
"Why are you eating and drinking with the tax-
collectors and sinners?"
31 But Jesus replied to them:
32 "The well have no need of a physician, but the ill.
I have not come to call righteous people, but sinners
to repentance."

THE NEGLECT OF FASTING

33 Now they said to him:
"The disciples of John fast often and say prayers,
and so do the disciples of the Pharisees, but your
disciples keep on eating and drinking."
34 But Jesus said to them:
"Can you make the bridal party do a fast while
35 the bridegroom is with them? But there will come
also days when the bridegroom is taken away from
them; then they will fast in those days."
36 Then he spoke a parable also to them:
"No one tears a patch from a new garment and
puts it on an old one; else he will tear the new one

also and the patch from the new garment will not
match the old one. So no one puts new wine into 37
old skins; else the new wine wlll burst the skins, and
it will be poured out and the skins will be lost. But 38
new wine must be put into new skins. No one after 39
drinking old wine wants new, for he says, 'The old
is good enough.'"

CHAPTER VI

A SABBATH IN THE WHEATFIELDS

1 Now it came to pass that one sabbath he was passing through some wheatfields and his disciples began plucking and eating the heads of wheat, rub-
2 bing them with their hands. But some of the Pharisees said:

"Why are you doing what is not lawful on the sabbath?"

Then Jesus replied to them:

3 "Have you not even read this that David did when
4 he and his companions became hungry? How he went into the house of God and took and ate *the loaves of the presentation* and gave some to his companions, loaves which no one is allowed to eat save the priests alone?"

5 Then he added this for them:

"Lord of the sabbath is the Son of man."

ANOTHER SABBATH INCIDENT: A MAN WITH A WITHERED HAND HEALED IN A SYNAGOGUE

6 Now it came to pass that on another sabbath he went into the synagogue and began to teach; and there was present a man whose right hand was
7 withered. But the scribes and the Pharisees were watching closely on the sly whether he was going to heal on the sabbath, in order to get a charge against

him. But he knew their thoughts and said to the 8
man who had his hand withered:
"Get up and step forth into plain view."
So he rose up and took his stand.
Then Jesus spoke to them: 9
"I on my part put a question to you: 'Is it lawful on the sabbath to do a good deed or an evil one, to save a life or to destroy it?'"
Then he glanced around upon them all and said 10
to him:
"Stretch out your hand."
And he did it and his hand was completely restored. But they were filled with madness and 11
began to discuss with one another what they would do to Jesus.

THE TWELVE APOSTLES CHOSEN

Now it came to pass in those days that he went 12
into the mountain to pray, and he spent the whole night long in prayer to God. Then when day came, 13
he called his disciples to him and selected from them twelve whom he also named "apostles":
Simon whom he also named Peter and 14
Andrew his brother and
James and
John and
Philip and
Bartholomew and
Matthew and 15
Thomas and
James the son of Alphaeus and
Simon called the Zealot and

16 Judas the son of James and
Judas Iscariot who turned traitor.
17 Then he came down with them and stopped upon
a level place where there was a great crowd of his
disciples and a huge multitude of people from all
over Judea and Jerusalem and the sea coast of Tyre
18 and Sidon, who had come to hear him and to be
healed of their diseases. Those also who were
troubled by unclean spirits were repeatedly cured.
19 So all the crowd were seeking to touch him, because
power was going out from him and he was curing
everybody.

THE SERMON ON THE MOUNT: FOUR BEATITUDES

20 Then lifting his eyes upon his disciples he began to
speak:

"Happy the poor, because yours is the kingdom
of God.
21 Happy those who hunger now, because you will
be satisfied.
Happy those who weep now, because you will
laugh.
22 Happy are you whenever men hate you, and
whenever they excommunicate you, and
revile you and cast out your name as evil for
23 the sake of the Son of Man. Burst into joy
on that day and leap for joy, for, lo, your
reward is large in heaven. Yea, their fathers
used to treat the prophets in the same way."

FOUR WOES

24 "But woe to you who are rich, because you are
receiving your consolation in full.

Woe to you who are sated now, because you will 25
be hungry.
Woe, you who laugh now, because you will
mourn and weep.
Woe whenever all men speak you fair, for their 26
fathers used to treat the false prophets in
the same way."

THE NEW RIGHTEOUSNESS

"But to you who are listening to me I say: 27
Love your enemies;
Do good to those who hate you; 28
Bless those who curse you;
Pray for those who insult you.
To the one who strikes you on the cheek offer the 29
other also:
And do not keep back your undergarment from
the one who robs you of your outer one.
Give to every one asking you; 30
And do not ask back your goods from the one
who robs you.
So as you wish that men do toward you, do you 31
likewise to them.
Now if you have a habit of loving those who love 32
you, what sort of credit have you?
Why, even the sinful love those who love them.
So if you do good to those who do good to you, 33
What sort of credit have you? Even the sinful
do the same thing.
Now if you lend to those from whom you hope to 34
receive, what credit have you? Even sinners

lend to sinners that they may get back payment in full.

35 But you are to love your enemies and to do good
to them and to lend to them despairing of
nothing;
Thus your reward will be great, and you will be
sons of the Most High, because he is kind to
the unthankful and wicked.

36 Learn to be merciful as your Father is merci-
ful;

37 Now do not have the habit of criticism, and you
will not be criticized;
So do not have the habit of sharp condemnation,
and you will not be condemned.
Acquit, and you will be acquitted;
Give and it will be given to you;

38 Full measure, pressed down, shaken together,
running over they will put into your lap;
For with what measure you measure, it will be
measured to you in return."

39 Then he spoke also a parable to them:
"Can a blind man lead a blind man? Will they
40 not both fall into the pit? A disciple is not above his
teacher, but every one when fully trained will be as
his teacher.

41 "Now why do you look at the speck that is in the
eye of your brother, but do not observe the log that
is in your own eye? How can you say to your
42 brother, 'Brother, let me pull out the speck that is
in your eye,' not yourself seeing the log in your own
eye? You hypocrite, first pull out the log out of your

eye, and then you will see clearly how to pull out the speck that is in the eye of your brother.

"Now there does not exist a good tree bearing 43
rotten fruit nor, on the other hand, a rotten tree
bearing good fruit. For each tree is known by its 44
own fruit. Why, men do not gather figs out of thorn
bushes, nor do they pick grapes from a bramble-bush.
The good man out of the good treasure of his heart 45
brings forth the good, and the evil man brings forth
the evil out of the evil; for out of the abundance of
the heart his mouth speaks.

"Now why do you call me 'Lord, Lord,' and yet do 46
not the things which I say? Every one who comes 47
to me and listens to my words and practices them, I
will show you to whom he is like. He is like a man 48
building a house who dug and went deep and laid a
foundation upon the rock; then, when a flood came,
the river struck against that house, but it could not
shake it, because it had been well built. But he who 49
listened and failed to do is like a man who built a
house upon the soil without a foundation against
which the river struck and at once it fell in and loud
came the crash of that house."

CHAPTER VII

CURE OF A CENTURION'S SLAVE

1 When he had finished all his teachings in the hearing of the people, he went into Capernaum.
2 Now a slave of a centurion was ill and at the point
3 of death and he was dear to him. So on hearing about Jesus he sent to him elders of the Jews, begging him to come and bring his slave safe through the
4 illness. Then they went to Jesus and kept urging earnestly saying:
5 "He is worthy that you should do this, for he loves our nation and he himself built the synagogue for us."
6 Then Jesus started to go with them. But while he was already not far from the house the centurion sent friends saying to him:

"Sir, no longer trouble yourself, for I am not fit
7 that you come under my roof; and for this reason I did not deem myself worthy even to come to you.
8 But speak a word and let my boy be healed. For I also am a man regularly under authority while having soldiers under myself. So I say to this one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and he does it."
9 Now Jesus on hearing these words marvelled at him and turning to the crowd that was following him said:

"I tell you, not even in Israel have I found so great faith."

Then those who had been sent returned to the 10
house and found the slave well.

THE SON OF THE WIDOW OF NAIN BROUGHT TO LIFE

Now it came to pass soon afterwards that he went 11
to a city called Nain, and his disciples and a great
crowd were going along with him. So just when he 12
got near the gate of the city, look! there was being
carried out a dead man, an only son of his mother,
and she was a widow. There was also a considerable
crowd from the city with her. Now when the Lord 13
saw her he took compassion on her and said to her:

"Cease weeping."

Then he came forward and touched the bier, 14
whereupon the bearers stopped and he said:

"Young man, to you I say, Arise."

Then the dead man sat up and began to speak. So 15
he gave him to his mother. But awe seized upon 16
everybody and they began to glorify God saying:

"A great prophet has arisen among us," and

"God has visited his people."

Then this story about him went forth in all Judea 17
and all the country round about.

THE DOUBT OF THE BAPTIST

Now John's disciples reported all these things to 18
him. So John called two of his disciples to him and 19
sent them to the Lord saying:

"Are you the Coming One or are we to keep on looking for another?"

20 So the men came to Jesus and said:

"John the Baptist sent us to you saying, 'Are you the Coming One or are we to keep on looking for another?' "

21 At that very hour he healed many of diseases and scourges and evil spirits and he graciously bestowed
22 sight upon many blind persons. Then he said in reply to them:

"Go and report to John what you have seen and heard: *Blind men are recovering their sight,* lame men are walking, lepers are getting cleansed, deaf men are hearing, dead men are rising, *poor people are*
23 *getting the gospel.* And happy is he who is not led to stumble at me."

THE TRIBUTE OF JESUS TO JOHN

24 But, when the messengers of John had gone away, he began to speak to the crowds about John:

"What did you go out into the desert to behold? A reed tossed by the wind? But what did you go out
25 to see? A man clad in soft clothing? Why, those who live in gorgeous apparel and luxury are in royal
26 palaces. But what did you go out to see? A prophet?
27 Yes, I tell you, and far more than a prophet. This is he concerning whom it is written:

'Lo, I am sending my messenger before your face,
Who will make ready your way before you.'

28 I tell you, among those born of women there does not exist one greater than John; but the least in the kingdom of God is greater than he.

29 "Now all the people and the publicans, on hearing
30 him, upheld the righteousness of God, since they had

been baptized with the baptism of John. But the Pharisees and the lawyers frustrated God's purpose about themselves, since they were not baptized by him. To what therefore shall I liken the men of this 31
generation? What then are they like? They are 32
like children who sit in the market place and call to one another who say:

'We piped to you, and you refused to dance;
We wailed to you, and you refused to weep.'

For John the Baptist has come eating no bread and 33
drinking no wine, but you say:

'He has a demon.'

The Son of man has come eating and drinking, but 34
you say:

'Lo, a glutton and a wine-drinker, a friend of tax-collectors and sinners.'

But wisdom is vindicated by all her children." 35

JESUS ANOINTED BY A SINFUL WOMAN IN THE HOUSE OF SIMON A PHARISEE

Now one of the Pharisees insisted that he take a 36
meal with him. So he came to the house of the
Pharisee and reclined at the table. Just then a 37
woman, who had been a sinner in the city, learning
that he was reclining at table in the house of the
Pharisee, brought an alabaster flask of perfume and
took her stand behind at his feet weeping; then 38
she began to wet his feet with her tears and she kept
wiping them off with the hair of her head and she
continued affectionately kissing his feet and anoint-
ing them with the perfume. But the Pharisee who 39
had invited him on seeing it said to himself:

"If this man were a prophet, he would know who
and of what character is the woman who is clinging
to him, that she is a sinner."
40 Then Jesus replied to him:
"Simon, I have something to say to you."
And he answered, "Teacher, say on."
41 "There were two men in debt to one money-lender.
The one owed five hundred denaries, the other fifty.
42 Since they had nothing wherewith to pay, he gra-
ciously released them both. Which of them therefore
will love him most?"
43 Simon answered:
"I presume that the one to whom he forgave the
most."
And he replied to him:
"You have judged correctly."
44 Then he turned facing the woman and said to Simon:
"Do you see this woman? I came into your house,
water for my feet you did not give me; but she wet
my feet with her tears and wiped them with her hair.
45 A kiss you did not give me; but she, since I came in
46 has not ceased kissing my feet. My head you did not
anoint with oil; but she anointed my feet with per-
47 fume. Wherefore I tell you, her many sins have been
forgiven, because she loved much; but he loves little
48 to whom little is forgiven." So he said to her:
"Your sins are forgiven."
49 Then those at table with him began to say among
themselves:
"Who is this who even forgives sins?"
50 But he said to the woman:
"Your faith has saved you; go on in peace."

CHAPTER VIII

ANOTHER TOUR OF GALILEE

Now it came to pass soon afterwards that he was 1
journeying city by city and village by village preach-
ing and telling the good news about the kingdom of
God. This time the twelve were with him and some 2
women who had been cured of evil spirits and diseases
—Mary called Magdalene, from whom seven demons
had gone, and Joanna wife of Chuza, Herod's 3
steward, and Susanna, and many other women who
indeed were contributing to their needs out of their
means.

THE PARABLE OF THE SOWER

Now as a great crowd was coming together and 4
they were coming from city after city, he spoke to
them by parable:

"There went forth the sower to sow his seed. 5
Now while he was sowing, some of the seed fell along
the road and it was trodden down and the birds of
the air ate it up. But another part fell down upon 6
the rock and after sprouting it was dried up because
it had no moisture. Still another part fell in the 7
midst of thorns, but the thorns grew together with it
and choked it off. But another part fell into the good 8
ground and it grew and bore fruit a hundredfold."

As he said these things he called out repeatedly:

"He who has ears to hear, let him hear."

9 But his disciples began to ask him what this parable meant.

10 Then he said:

"To you it has been given to know the mysteries of the kingdom of God, but to the rest in parables, so that *seeing they do not see and hearing they do not* 11 *understand.* Now this is the parable: The seed is 12 the word of God. And those by the wayside are those who hear; then comes the Devil and snatches away the word from their heart that they may not 13 believe and be saved. So those on the rock are those who receive the word with joy when they hear it, but they have no root and they believe for a 14 season and in a time of trial fall away. Now that which fell among the thorns, these are those who heard, but as they go on they are choked together by anxieties and riches and pleasures of life and do 15 not come to maturity. But that in the good ground, these are those who in good and honest heart heard the word and hold it fast and bear fruit in patience. 16 No one lights a lamp and covers it with a vessel or puts it under a bed, but places it upon a lampstand, 17 that those who come in may see the light. For there is nothing hidden which will not become manifest, nor secret which will not be known and come into the 18 open. Look out how you listen; for whoever is acquiring it will be given to him, and whoever is not acquiring even what he thinks he has will be taken away from him."

CHRIST'S MOTHER AND BROTHERS

Now his mother and his brothers came to see him, 19
but they were not able to get in touch with him
because of the crowd. But it was reported to him: 20
"Your mother and your brothers are standing
outside wishing to see you."
Then he replied to them: 21
"These are mother to me and brothers to me,
these who are listening to the word of God and are
putting it into practice."

THE STORM ON THE LAKE

Now it came to pass one day that he and his dis- 22
ciples went into a boat and he said to them:
"Let us cross over to the other side of the
lake."
So they put out. Now as they were sailing along 23
he fell off to sleep. Then there rushed down a sudden
squall of wind upon the lake and they began to fill
up and were in constant peril. So they came to him 24
and waked him up saying:
"Master, Master, we are perishing."
But he rose up at once and rebuked the wind and
the surge of the water; and they stopped instantly
and there came at once a calm. Then he said to 25
them:
"Where is your faith?"
But they grew afraid and marvelled saying to one
another:
"Who then is this that he gives orders both to the
winds and to the water and they obey him?"

THE GERASENE DEMONIAC AND THE HERD OF SWINE

26 Then they landed at the country of the Gerasenes
27 which is just across from Galilee. Now when he
stepped out upon the land there met him a man out
of the city who had demons; and for a considerable
time he had not put on an outer garment and he did
28 not stay in a house, but in the tombs. So on seeing
Jesus he screamed and fell down before him and in a
loud voice said:

"What have we in common, Jesus Son of the Most
High God? I beg you, do not torment me."

29 For he was already commanding the unclean spirit
to come out of the man. Now on many occasions it
had seized him, when he was repeatedly put in hand-
cuffs and fetters under guard, but, rending the bonds
in two, he would be driven by the demon into the
30 desert places. But Jesus questioned him:

"What is your name?"

And he said, "Legion," because many demons had
31 gone into him. Then they began to beseech him not
32 to order them to go away to the abyss. Now there
was in that region a drove of many hogs feeding on
the mountain. So they besought him to allow them
33 to go into those hogs. And he allowed them. Then
the demons went out of the man and went into the
hogs, and the drove rushed down the steep slope into
34 the lake and were strangled. But, when those who
were feeding them saw what had happened, they fled
and carried the news to the city and the country
35 round. So they went out to see what had happened.
When they came to Jesus, they found the man, from

whom the demons had gone, sitting at the feet of Jesus clothed and in his right mind and they became frightened. Then those who had seen it told them 36
how the former demoniac had been cured. Thereupon all the population of the country around the Gerasenes asked him to go away from them, because they were in a state of terror. So he entered into a 37
boat and went back. Now the man from whom the 38
demons had gone kept begging that he might be with him. But, he sent him back saying:

"Go on back to your home and keep on telling 39
how great things God has done for you."

So he went off proclaiming through all the city how great things Jesus had done for him.

THE WOMAN WITH AN ISSUE AND THE DAUGHTER OF JAIRUS

Now as Jesus was returning the crowd welcomed 40
him, for they were all expecting him. Just then a 41
man named Jairus came up who had long been a ruler of the synagogue. So he fell at the feet of Jesus and began to beseech him to come to his house, because he had an only daughter about twelve years 42
old who was dying. But as he was going the crowds 43
kept pressing upon him. Then a woman with an 44
issue of blood for twelve years, who indeed could not be healed by any one, came up from behind and touched the tassel of his cloak and at once the flow of her blood ceased. Then Jesus said: 45

"Who is it that touched me?"

But, as all were denying it, Peter said:

"Master, the crowds are hemming you in and crushing you."

46 But Jesus said:

"Some one did touch me, for I felt power clean gone from me."

47 Then the woman, seeing that she had not escaped notice, came trembling and falling down before him she told before all the people why she had touched
48 him and how she had been healed at once. So he said to her:

"Daughter, your faith has made you whole; go on in peace."

49 While he was still speaking there comes one from the house of the ruler of the synagogue saying to him:

"Your daughter has died; no longer trouble the Teacher."

50 But Jesus hearing it replied to him:

"No longer fear; only believe, and she will recover."

51 Now when he came to the house he did not allow any one to go in with him except Peter and James
52 and John and the girl's father and mother. And they were all weeping and wailing over her. But he said:

"Cease weeping, for she has not died, but is sleeping."

53 Then they began to laugh at him, knowing that
54 she had died. But he took hold of her hand and called saying: "My child, arise."

55 Then her spirit returned and she rose up at once, so Jesus ordered that something be given her to eat.
56 Now her parents were astounded, but he commanded them to tell no one what had happened.

CHAPTER IX

THE TOUR OF THE TWELVE THROUGH GALILEE

Now he called the twelve together to him and gave 1
them power and authority over all the demons and
to heal diseases. Then he sent them forth to preach 2
the kingdom of God and to work cures. So he said 3
to them:

"Take nothing along with you for the journey,
neither staff, nor bag, nor bread, nor money, nor
have two undergarments. So into whatever house 4
you enter, there stay and go forth from there. And 5
as many as do not welcome you, on leaving that city
shake off the dust from your feet as a testimony
against them." So they began to go out and to go 6
through the villages, preaching the good news and
healing everywhere.

THE FEARS OF HEROD ANTIPAS

Now Herod the tetrarch heard all the things that 7
were going on and he began to be puzzled because
it was said by some that John had risen from the
dead, by others that Elijah had appeared, and by 8
still others that one of the old prophets had arisen.
So Herod said: 9

"John I beheaded. But who is this about whom I
keep hearing such things?"

So he kept trying to see him.

THE FEEDING OF THE FIVE THOUSAND

10 Now the apostles came back and related to him all
that they had done. Then taking them along he
11 withdrew privately to a city called Bethsaida. But
the crowds learned it and followed him. So he wel-
comed them and began to speak to them about the
kingdom of God and he kept on healing those who
had need of cure. Now the day began to decline.
12 So the twelve came to him and said:
"Send the crowd off that they may go into the
neighboring villages and farms and get lodging and
find food there, because here we are in a desert place."
13 But he said to them:
"Do you give them something to eat."
Then they said:
"We have no more than five loaves and two fishes,
unless we go and buy provisions for all these people."
14 Now there were about five thousand men. Then
he said to his disciples:
"Make them recline in groups of about fifty."
15 This they did and they made all the people recline.
16 Then, after taking the five loaves and the two fishes
and looking up to heaven, he blessed them and kept
17 giving to the disciples to set before the crowd. So
they all ate and were satisfied, and there was taken
up what was left for them, twelve baskets of broken
pieces.

PETER'S CONFESSION OF JESUS AS MESSIAH

18 Now it came to pass that, while he was praying in
solitude, the disciples were with him. So he ques-
tioned them:

"Who do the crowds say I am?"

Then they replied: 19

"John the Baptist, and others say Elijah, and still others say that one of the old prophets has risen up."

So he said to them: 20

"But you, who do you say I am?"

Now Peter answered:

"The Christ of God."

But he sternly charged them and commanded 21 them to tell this to no one, saying: 22

"It is necessary that the Son of man suffer many things and be rejected at the hands of the elders and chief priests and scribes and be killed and on the third day be raised up."

RENUNCIATION URGED UPON ALL

Then he said to all: 23

"If any one wishes to come on after me, let him disregard his own interests and take up his cross each day and keep on following me. For whoever 24 wishes to save his life will lose it, but whoever loses his life for my sake will save it. Why, how is a man 25 benefited if he gain all the world but lose or forfeit himself? For whoever is ashamed of me and of my 26 words, of him will the Son of Man be ashamed when he comes in his glory and in that of the Father and of the holy angels. Yes, of a truth I say to 27 you, there are some of those who stand here who will not taste death till they see the kingdom of God."

THE TRANSFIGURATION OF JESUS

28 Now about eight days after these sayings it came
to pass that he took along Peter and James and John
29 and went up into the mountain to pray. Then while
he was praying the look on his face changed and his
30 clothing became white and radiant. And, lo, two
men were talking with him who in fact were Moses
31 and Elijah, who had made their appearance in glory
and were speaking of his departure which he was
32 about to accomplish in Jerusalem. Now Peter and
those with him had been overcome with sleep, but
they suddenly got wide awake and saw his glory and
33 the two men who were standing with him. Then it
came to pass that, just as they were starting to leave,
Peter said to Jesus:

"Master, it is good for us to be here. So let us make three tents, one for you, and one for Moses and one for Elijah."

34 He did not know what he was saying. But, as he
was saying these things, there came a cloud and it
began to overshadow them; and they grew alarmed
35 when they passed into the cloud. Then a voice came
out of the cloud saying:

"This is my Son, my Chosen One; keep on hearkening to him."

36 Now when the voice ceased Jesus was found alone.
So they became silent and told no one in those days
any of the things which they had seen.

THE DEMONIAC BOY AT THE FOOT OF THE MOUNTAIN

37 Now it came to pass on the next day when they
had come down from the mountain that a large crowd

met him. Suddenly a man from the crowd cried out 38
saying:

"Teacher, I beg you to look upon my son, because
he is my only child. Why, all at once a spirit seizes 39
him and he suddenly shrieks; then it convulses him
and with difficulty departs from him bruising him.
Now I begged your disciples to cast it out, but they 40
could not."

Then Jesus replied: 41

"O generation unbelieving and perverse, how long
shall I be with you and put up with you? Bring your
son here to me."

But, while he was yet coming to him, the demon 42
dashed him down and convulsed him violently.
Then Jesus rebuked the unclean spirit and cured the
boy and gave him back to his father. So they were 43
all in awe at the majesty of God.

PREDICTING HIS DEATH AGAIN

Now while all were wondering at all the things 43
which he was doing, he said to his disciples:

"Do you store these words in your memories, 44
namely, the Son of man is about to be delivered into
the hands of men."

But they continued ignorant of this saying: in- 45
deed, it had been hidden from them that they should
not perceive it. Besides, they continued afraid to
ask him about this saying.

AN OBJECT LESSON IN HUMILITY

Now there sprang up among them a dispute as to 46
who among them perchance might be greatest. But 47

Jesus knowing the wrangling in their hearts took a
48 little child and placed it by his side. Then he said to them:

"Whoever welcomes this little child in my name welcomes me, and whoever welcomes me welcomes him who sent me; for the one who is the lowliest among you all is great."

THE INTOLERANCE OF JOHN

49 Then John said:

"Master, we saw one casting out demons in your name, but we tried to stop him, because he does not follow with us."

50 Jesus said to him:

"Cease hindering him, for he who is not against you is for you."

THE INTOLERANT SAMARITANS

51 Now it came to pass that, as the days for his Ascension were being completed, he set his face firmly to go on to Jerusalem. So he sent messengers before
52 his face. Then they went and entered into a village of the Samaritans to make preparations for him.
53 But they would not receive him, because his face was
54 going towards Jerusalem. So the disciples, James and John, on seeing it, said:

"Lord, do you wish us to bid *fire to come down from heaven and consume* them?"

55 But he turned quickly and rebuked them. Then
56 they went to another village.

TESTING THREE WOULD-BE DISCIPLES

Now as they were going on the way a man said 57
to him:
"I will follow you wherever you go."
But Jesus said to him: 58
"The foxes have holes and the birds of the air
nests, but the Son of man has not where to lay his
head."
Then he said to another man: 59
"Follow me."
But he said:
"Permit me first to go back and bury my father."
Then he replied to him: 60
"Leave the dead to bury their own dead, but do
you go forth and proclaim the kingdom of God."
Still another man said: 61
"I will follow you, Lord. But first permit me to
bid good-bye to the folks at home."
But Jesus said to him: 62
"No one who has just put his hand to a plow and
keeps on looking behind him is fit for service in the
kingdom of God."

CHAPTER X

THE MISSION OF THE SEVENTY

1 Now after this the Lord appointed seventy others
and sent them forth by twos before his face into
every city and place whither he himself was about
2 to come. So he said to them:

"The harvest is abundant, but the workers are few.
Beseech therefore the Lord of the harvest that he
send out at once workers into his harvest. Go on
3 your way. Look! I am sending you forth as lambs
4 in the midst of wolves. Do not carry purse, wallet,
5 sandals, and salute no one along the way. And into
whatever house you enter, first say, 'Peace to this
6 house.' Now if a son of peace be there, your peace
will rest upon him; but if not, it will come back upon
7 you. Now in that very house stay on, eating and
drinking what they provide, for the worker is worthy
of his wages. Do not keep changing from house to
8 house. So into whatever city you enter, if they wel-
9 come you, eat what is offered you, and go on healing
the sick there and keep on saying, 'The kingdom of
10 God has come nigh to you.' But into whatever city
you enter, if they do not welcome you, go out at once
11 into its streets and say, 'Even the dust from your city
that has stuck to our feet we are wiping off against
you.' Only keep on learning this, that the kingdom
12 of God has drawn nigh. I tell you, on that day it will

be more tolerable for Sodom than for that city. Woe
to you, Chorazin! Woe to you, Bethsaida! For if 13
in Tyre and Sidon had been wrought the miracles
which have been done among you, long ago they
would have repented sitting in sackcloth and ashes.
But it will be more tolerable for Tyre and Sidon in 14
the judgment than for you. And you, Capernaum!
Will you be exalted to heaven? Down to Hades you will 15
go. He who listens to you listens to me, and he who 16
sets you aside sets me aside. And he who sets me
aside sets aside him who sent me."

THE RETURN OF THE SEVENTY AND THE JOY OF JESUS

Now the seventy came back with joy saying: 17
"Lord, even the demons are submitting to us in your
name."

But he said to them: 18

"I was already seeing Satan fall as a flash of
lightning out of heaven. See! I have given you the 19
right *to tread on serpents* and scorpions and to trample
down all the power of the Enemy, and nothing shall
harm you. However no more rejoice in this fact, 20
that the spirits are submitting to you, but keep on
rejoicing that your names are enrolled in heaven."

At that very hour he exulted in the Holy Spirit 21
and said:

"I make acknowledgment to thee, Father, Lord
of heaven and of earth, because thou didst hide these
things from wise and learned men, and didst reveal
them to babes. Yes, Father, because thy good
pleasure has made it so. All things have been 22
delivered unto me by my Father, and no one knows

who the Son is except the Father and who the Father is except the Son and he to whom the Son wills to reveal him."

23 Then he turned to the disciples and said privately:

24 "Happy are the eyes that are seeing what you are seeing. For I tell you, many prophets and kings wanted to see what you are seeing, but they did not see, and to hear what you are hearing, but they did not hear."

A LAWYER'S QUERY AND THE PARABLE OF THE GOOD SAMARITAN

25 Just then a lawyer stepped up to tempt him saying:
"Teacher, by doing what shall I inherit eternal life?"

26 And he replied:
"What is written in the law? How do you read it?"

27 Then he replied:
"*You shall love the Lord your God with all your heart and all your soul and all your strength and all your mind* and your *neighbor as yourself*."

28 He said to him:
"You have answered right. *Keep on doing this and you will live.*"

29 But wishing to set himself right he said to Jesus:
"But who is my neighbor?"

30 Jesus took him up and said:
"A man was going down from Jerusalem to Jericho and he fell among robbers who after both stripping him and beating him went off leaving him half dead.

Now by chance a priest was going down by that road 31
and on seeing him he passed by on the other side.
So likewise a Levite came down to the place and on 32
seeing him passed by on the other side. But a 33
Samaritan, being on a journey, came down upon him
and on seeing him took pity on him. So he came to 34
him and bound up his wounds pouring oil and wine
upon them. Then he mounted him on his own beast
and brought him to an inn and took care of him. On 35
the morrow he drew out two denaries and gave them
to the innkeeper saying:

'Take care of him, and whatever you spend in addition I will repay you when I come back.'

Which of these three men seems to you to have 36
acted as neighbor to the man who fell among the
robbers?"

Then he said: 37

"The one who took pity on him."

Jesus said to him:

"Go on and keep on doing likewise."

IN THE BETHANY HOME

Now as they were journeying on he came to a 38
certain village where a woman named Martha wel-
comed him to her house. She had a sister called 39
Mary who also took her seat at the feet of the Lord
and would listen to his talk. But Martha was getting 40
worried about much preparation. All of a sudden
she burst in and said:

"Lord, don't you care that my sister has been leaving me to do the work alone? Tell her to take hold and help me."

41 But the Lord replied to her:
"Martha, Martha, you are anxious and agitated
about many things. But there is actual need of just
42 one dish. Now Mary has chosen the good portion
which indeed shall not be taken away from her."

CHAPTER XI

THE MODEL PRAYER

Now it came to pass while he was in a certain place 1
praying, that, when he ceased, one of his disciples
spoke to him:

"Lord, teach us the habit of prayer as John also
taught his disciples."

Then he said to them: 2

"Whenever you pray, say, Father,
Hallowed be thy name;
Let thy kingdom come;
Keep on giving us our bread for the morrow each 3
day;
And forgive us our sins, for we also ourselves 4
forgive everyone owing us;
And bring us not into temptation."

PARABLE OF THE FRIEND AT MIDNIGHT ABOUT PERSEVERANCE IN PRAYER

Then he said to them: 5

"Suppose one of you has a friend and goes to him
in the middle of the night and says to him:

'Friend, lend me three loaves of bread, since a 6
friend of mine has come to my house from a journey
and I have nothing to set before him.'

But suppose he replies from inside: 7

'Stop troubling me. The door is already shut

tight, and my children are with me in the bed. I
cannot get up and give you anything.'
8 I tell you, though he will not get up and give him
anything because he is his friend, yet because of his
persistence he will get up and give him as much as
9 he needs. So I say to you:
Ask, and it will be given you;
Seek, and you will find;
Knock, and it will be opened to you.
10 For every one who asks receives;
And the one who seeks finds;
And to the one who knocks it will be opened.
11 Now what father among you, if his son asks him for
a fish, will hand to him a snake instead of a fish?
12 Or if he ask him for an egg, will he hand over to
him a scorpion?
13 If you, then, being evil, know how to give good
gifts to your children, how much more will
your Father in heaven give the Holy Spirit
to those who ask him?"

THE BLASPHEMOUS ACCUSATION

14 Now he was casting out a dumb demon, and, when
15 the demon had gone out, the dumb man spoke. Then
the crowds marvelled; but some of them said:
"By Beelzebub the prince of the demons he casts
out the demons."
16 But others, tempting him, were demanding from
17 him a sign from heaven. But he, knowing their
thoughts, said to them:
"Every kingdom divided against itself undergoes
18 desolation, and house falls against house. And if

Satan is actually at variance with himself, how will his kingdom stand? Yet you say that I am casting out the demons by Beelzebub. Now if I by Beelzebub 19
cast out the demons, by whom do your sons cast them out? For this reason they will themselves be your judges. But if I by the finger of God cast out the 20
demons, then the kingdom of God has come to you. Whenever the strong man thoroughly armed keeps 21
guard over his own premises, his property is left in peace. But whenever one stronger than he attacks 22
him and overcomes him, he takes away from him the full armor on which he had relied and distributes his spoils. He that is not with me is against me, and 23
he that gathers not with me scatters. Whenever the 24
unclean spirit leaves the man, it goes through waterless places seeking rest; and, not finding any, says:

"I will return to my house which I left."

But on coming it finds it unoccupied, swept and in 25
order. Then it goes off and brings along seven other 26
spirits worse than itself. So they enter in and dwell there and the last state of that man becomes worse than the first."

EXCLAMATION OF A WOMAN

Now it came to pass that, while he was saying 27
these things, a woman out of the crowd raised her voice and said to him:

"Happy is the womb that bore you and the breasts that you sucked."

But he said: 28

"Yes, rather, happy are those who are listening to the word of God and keep observing it."

THE PRESENT EVIL GENERATION

29 Now as the crowds were thronging upon him, he began to speak:

"This generation is an evil generation. It seeks a sign, but no sign will be given to it except the sign
30 of Jonah. For just as Jonah became a sign to the people of Nineveh, so also the Son of man will be to this
31 generation. The queen of the South will rise up at the judgment with the men of this generation and condemn them; because she came from the ends of the earth to hear the wisdom of Solomon, but, lo,
32 One greater than Solomon is here. The men of Nineveh will stand up at the judgment with the men of this generation and will condemn it; because they repented at the preaching of Jonah, but,
33 lo, One greater than Jonah is here. No one after lighting a lamp puts it in a cellar or under the bushel, but upon the lamp-stand, that those who come in
34 may enjoy the light. The lamp of the body is your eye. Whenever your eye is sound, then all your body is lighted up. But whenever it is diseased,
35 then your body is in darkness. Keep on the watch
36 whether the light that is in you is darkness. If then all your body is lighted up, not having any part in darkness, all of it will be lighted up as when the lamp gives you light by its brilliant light."

THE HYPOCRISY OF THE PHARISEES

37 Now on the occasion of his speaking a Pharisee invites him to take lunch at his house. So he went in
38 and reclined at table. Now the Pharisee, observing

it, marvelled that he had not first washed before the lunch. But the Lord said to him: 39

"Now you Pharisees do make clean the outside of the cup and the plate, but your heart within is full of greed and malice. Fools! Did not he who made 40 the outside make the inside also? Only give as alms 41 what is within and, lo, all things are clean to you.

But woe to you Pharisees! because you tithe the 42 mint and the rue and every garden herb, but pass by justice and the love of God. Now these you ought to do and not to disregard those.

Woe to you Pharisees! because you love the front 43 seats in the synagogues and the salutations in the marketplaces.

Woe to you! because you are like indistinct 44 graves, and the men who walk over them do not know it."

Then one of the lawyers interrupts him and says: 45

"Teacher, in saying these things you are insulting us also."

But Jesus said: 46

"Woe to you lawyers also! because you load men with loads hard to carry, but do not yourselves touch the loads with one of your fingers.

Woe to you! because you build tombs for the 47 prophets, whereas your fathers killed them. Accord- 48 ingly you bear witness to your approval of the deeds of your fathers, because they killed them, while you build tombs for them. For this reason also the 49 Wisdom of God said, 'I will send to them prophets and apostles and some of them they will kill and persecute;' in order that the blood of all the prophets 50

that is continually shed from the foundation of the
51 world may be required of this generation, from the
blood of Abel to the blood of Zachariah who
perished between the altar and the House. Yes,
I tell you, it will be required of this generation.
52 Woe to you lawyers! because you have taken away
the key of knowledge. You yourselves have not
gone in, and you have hindered those who were
trying to enter."
53 Then after he went out of the house, the scribes
and the Pharisees began to be violently enraged
54 against him and to ply him with more questions,
lying in ambush to snatch something out of his
mouth."

CHAPTER XII

WARNING THE DISCIPLES AGAINST THE LEAVEN OF THE PHARISEES

Meanwhile, as the people had come together to 1
him in tens of thousands so that they were trampling
upon one another, he began to speak to his disciples
first:

"Beware of the leaven of the Pharisees, which is
hypocrisy. Now nothing has been covered up that 2
will not be uncovered and nothing is secret that will
not be made known; because whatever you spoke 3
in the darkness will be heard in the light and what
you whispered into the ear in the inner chambers will
be proclaimed upon the housetops.

Now to you my friends I say, 4

Do not grow afraid of those who kill the body and
after that can do nothing more. But I will show 5
you whom to fear. Fear him who after killing has
authority to cast into Gehenna; yes, I tell you, fear
him. Are not five sparrows sold for two pence? 6
And yet not one of them is forgotten in the sight
of God. Yea, even the hairs of your head have all 7
been counted. Cease being afraid. You surpass in
value many sparrows.

Now I tell you, every one who will confess me 8
before men, the Son of man also will confess him
before the angels of God. But he who denies me 9

before men will be denied before the angels of God.
10 So every one who will speak a word against the Son
of man, it will be forgiven him; but there will be no
forgiveness for the one who commits blasphemy
11 against the Holy Spirit. Now when they are bringing
you before synagogues and magistrates and authori-
ties, do not grow anxious how to defend yourselves
12 or what to say; for the Holy Spirit will teach you
in that very hour what you must say."

REBUKE TO THE AVARICIOUS BROTHER AND THE PARABLE OF THE RICH FOOL

13 Just then one out of the crowd said to him:
"Teacher, tell my brother to share the inheritance
with me."
14 But he replied:
"Man, who appointed me a judge or divider over
you?"
15 Then he added to them:
"Keep a sharp eye and avoid every form of covet-
ousness, for not even when one has abundance does
his life consist of his possessions."
16 Then he spoke a parable to them saying:
"A certain rich man's farm produced bountifully.
17 So he began to argue with himself saying:
'What shall I do, because I have nowhere to store
my crops?'
18 Then he said:
'This I will do. I will pull down my storehouses
and I will build bigger ones; and I will store in them
19 all my grain and my goods. Then I will say to my
soul, Soul, you have many good things laid up for

many years; go on taking your ease, eat, drink, be merry.

But God spoke to him: 20

'Fool! This very night they are demanding your soul of you; and the things which you have gotten ready, whose will they be?'

So is the man who lays up treasure for himself and 21
is not rich in God."

TRUSTING GOD'S PROVIDENTIAL CARE AND PARABLE OF THE MASTER AND HIS SERVANTS

Now he said to his disciples: 22

"For this reason I say to you, Cease being anxious for your life what to eat or for your body what to put on. For the life is something more than food and 23
the body than clothing. Think of the ravens, for 24
they neither sow nor reap, who have neither store-room nor granary; and yet God feeds them. Of how much more value are you than the birds! Which 25
of you by being anxious can add half a yard to his stature? If then you cannot do a very little thing, 26
why are you anxious about the rest? Think of the 27
lilies how they grow; they do not toil nor do they spin. And yet, I tell you, not even Solomon in all his glory adorned himself as one of these. Now if 28
God so clothes the grass which today is in the field and tomorrow is thrown into the oven, how much more will he clothe you, men of little faith? So then 29
do you cease seeking what to eat and what to drink and cease living in suspense. For all the pagans of 30
the world seek after these things, while your Father knows that you need them. But do you keep on 31

seeking the kingdom of God and these things will be given you in addition.

32 Dismiss your fears, you little flock, because your Father takes pleasure in giving you the kingdom.
33 Sell your belongings and give alms. Make purses for yourselves that do not grow old, a treasure unfailing in the heavens where a thief does not come nor does
34 a moth destroy. For where your treasure is, there will your heart be also.

35 Let your loins be girded and your lamps be burn-
36 ing, and be like men watching for their lord when he is to return from the wedding feast, that they may open the door for him at once when he comes and
37 knocks. Happy are those slaves whom the lord on coming will find watching. Of a truth I tell you that he will gird himself and make them recline at table
38 and will come and wait on them. Whether he comes in the second or in the third watch and finds them so,
39 happy are they. But keep this in mind that, if the master of the house had known at what hour the thief was coming, he would not have allowed his
40 house to be broken into. So do you keep on the alert, because the Son of man is coming at an hour when you are not expecting him."

PARABLE OF THE GOOD STEWARD

41 Then Peter said:
"Lord, do you mean this parable for us or for all?"
42 So Jesus said:
"Who then is the reliable, thoughtful, steward whom the lord will place over his household to give
43 out the rations at the proper time? Happy is that

slave whom his lord will find doing so when he comes.
I tell you truly that he will place him over all his 44
property. But if that slave say in his heart, 'My 45
lord takes his time in coming,' and begin to beat the
menservants and maidservants and to eat and to
drink and to get drunk, the lord of that slave will 46
come on a day when he is not expecting him and at
an hour which he does not know, and he will cut him
in two and will appoint his portion with the unfaith-
ful. But that slave who knows the will of his lord and 47
does not get ready or do according to his will will be
beaten with many lashes; while the one who does 48
not know and does things worthy of lashes will be
beaten with few. Hence much will be required of
him to whom much was given, and people will demand
much more of him to whom they have entrusted much.

It is fire that I came to cast upon the earth, and 49
how I wish that it were already kindled. And a bap- 50
tism I have to be baptized with, and how I am urged
on till it be accomplished. Do you think that I came
to give peace on earth? No, I tell you, but rather 51
dissension. For from now on there will be five in 52
one house split into parties, three against two and
two against three; they will be divided, father 53
against son and *son against father*, mother against
daughter and *daughter against mother*, mother-in-law
against daughter-in-law, and *daughter-in-law against
mother-in-law*."

THE SIGNS OF THE TIMES

Now to the crowds he said: 54
"When you see a cloud rising in the west, at once

you say, 'A shower is coming,' and so it happens.
55 But when you see a south wind blowing, you say,
56 'There will be a hot wave,' and it comes. You hypocrites, you know how to interpret regularly the look of earth and sky. Then how is it that you do not
57 know how to interpret this critical time? And why of yourselves also do you not judge what is right?
58 When, for instance, you are going with your opponent before a magistrate, on the way take pains to be wholly rid of him, lest he drag you before the judge. Then the judge will turn you over to the court officer and the court officer will thrust you into prison.
59 I tell you, you will not get out from there till you pay even the last pittance."

CHAPTER XIII

REPENTANCE URGED IN THE LIGHT OF CURRENT INCIDENTS AND BY THE PARABLE OF THE BARREN FIG TREE

Now just at that very time some people came up 1
to tell him about the Galilaeans whose blood Pilate
had mingled with their sacrifices. But he replied to 2
them: "Do you think that these Galileans had be-
come sinners beyond all the Galileans, because they
have suffered thus? I tell you, No. But unless you 3
repent, you will all perish in like manner. Or those 4
eighteen on whom the tower at Siloan fell and killed
them, do you think that they had become debtors
beyond all the men who dwell in Jerusalem? I tell 5
you, No. But, unless you repent, you will all perish
in the same manner."

Then he proceeded to tell this parable: 6

"A man had a fig tree planted in his vineyard.
So he came seeking fruit on it, but he did not find any.
Then he said to the vinedresser: 7

'See here, it is three years since I have been coming
seeking fruit on this fig tree, but I do not find any.
Cut it down. Why does it also cumber the ground?'

But he replies to him: 8

'Sir, leave it this year also, till I dig around it and
throw in manure. Then if it bear fruit for the future 9
—; but if not, you may cut it down.' "

THE CRIPPLED WOMAN IN THE SYNAGOGUE

10 Now he was teaching in one of the synagogues on
11 the sabbath. Just then there was present a woman
who for eighteen years had had a spirit that caused
infirmity, so that she was bent double and was not
12 able to straighten herself properly. So, when Jesus
saw her, he called to her and said:

"Woman, you are released from your infirmity."
13 Then he placed his hands on her and at once she
14 was set straight and began to glorify God. But the
head of the synagogue, indignant because Jesus
had healed on the sabbath, said to the crowd:

"There are six days on which work must be done.
By coming on them therefore get healed and not on
the sabbath day."
15 But the Lord replied to him:

"Hypocrite, does not each of you on the sabbath
let out his ox or his donkey from the stall and lead
16 him away to water? Now ought not this woman,
being a daughter of Abraham, whom Satan had
bound now for eighteen years, to be set free from
her bondage on the sabbath day?"
17 Then, as he was saying these things, all those op-
posed to him were blushing with shame, while all the
crowd were rejoicing at all the glorious things that
were taking place at his hands.

PARABLES OF THE MUSTARD SEED AND THE LEAVEN

18 Jesus then went on to say:

"To what is the kingdom of God like and to what
19 shall I compare it? It is like a grain of mustard seed

which a man took and threw into his own garden. Then it grew and became a tree and *the birds of the air roosted in its branches.*"

And again he said: 20

"To what shall I compare the kingdom of God? 21
It is like leaven which a woman took and hid in a bushel of flour until all of it was leavened."

THE QUESTION ABOUT THE NUMBER OF THE SAVED

Now he was travelling through cities and villages 22
teaching and making his way to Jerusalem. Then 23
some one said to him:

"Lord, are they few who are to be saved?"

Then he said to them:

"Keep on striving to go in through the narrow 24
door, because many, I tell you, will seek to go in, but
they will not be able, when once the master of the 25
house gets up and shuts the door and you begin to
stand outside and to knock repeatedly at the door
saying: 'Lord, open for us;' but he will answer: 'I do
not know you whence you are.'

Then you will begin to say: 26

'We ate and drank in your presence and you taught in our streets.'

But he will say to you: 27

'I do not know whence you are. *Depart from me, all you workers of iniquity.*'

Out there will be the weeping and the gnashing of 28
teeth, when you see Abraham and Isaak and Jacob
and all the prophets in the kingdom of God and
yourselves repeatedly driven away. So they will 29
come *from the east and the west,* and north and south,

and take their places at table in the kingdom of
30 God. And, lo, there are last who will be first and
there are first who will be last."

A MESSAGE TO HEROD ANTIPAS AND THE LAMENT OVER JERUSALEM

31 At that very hour some Pharisees came forward
saying to him:

"Get out and move on from here, because Herod
wants to kill you."

32 But he replied to them:

"Go, tell that fox:

'Look! I cast out demons and perform cures today
and tomorrow and on the third day I finish my task.'

33 But I must go on my way today and tomorrow and
the next day, because it is not permissible for a
prophet to perish outside of Jerusalem.

34 O Jerusalem, Jerusalem, you who slay the prophets
and stone those sent to you! How often have I
wished to gather together to me your children as a
hen her own brood under her wings, but you refused
35 to come. Look! *Your house is abandoned to you.*
But I tell you, you will not see me till you say:

'Blessed is he who comes in the name of the Lord.' "

CHAPTER XIV

DINING WITH A PHARISEE ON THE SABBATH, HEALING A DROPSICAL MAN, THREE PARABLES

Now on his going to the house of one of the rulers 1
of the Pharisees to take a meal on the sabbath it
happened that they kept watching him closely. Just 2
in front was a man suffering from dropsy.

Then Jesus replied to the lawyers and Pharisees: 3
"Is it allowed to heal on the sabbath or not?"

But they made no reply. So he took hold of him 4
and cured him and sent him away. Then he said 5
to them:

"Which of you, if your son or ox fall into a well,
will not at once draw him up on a sabbath day?"

But they had no power to reply to this: 6

Then he spoke a parable to the guests, noticing 7
how they had been picking out for themselves the
chief places, saying to them:

"When you are invited by anyone to a wedding- 8
feast, do not recline in the post of honor, lest one
more honored than you be invited by him, and lest 9
the man who invited you both come and say to you,
'Make room for this man;' and then you will begin
with shame to take and keep the last place. But, 10
when you are invited, go and recline in the last
place, so that, when the man who has invited you
comes, he will say to you, 'Friend, Come up much

higher.' Then you will have honor in the presence of
11 all your fellow-guests. For every one who pushes
himself forward will be humbled, and he who humbles
himself will be exalted."
12 Then he proceeded to tell a parable to the one who
had invited him:
"When you have a lunch or a dinner, do not
habitually invite your friends or your brothers or
your kinsfolk or your rich neighbors, with the hope
that they will also invite you in return and so you will
13 get a requital. But, when you have a reception,
have the habit of inviting the poor, the crippled, the
14 lame, the blind. Then you will be happy, because
they are not able to pay you back, for you will get
your pay back at the resurrection of the righteous."
15 But one of the fellow-guests, after hearing this,
said to him:
"Happy he who will eat bread in the kingdom of
God."
16 Then Jesus said to him:
"A man was giving a great dinner and he had
17 invited many. So he sent his slave at the hour of the
dinner to say to the invited guests:
'Begin to come, because things are now ready.'
18 But they all with one voice began to beg off. The
first told him:
'I have just bought some land and I am obliged
to go and look at it. I pray you consider me ex-
cused.'
19 Then another said:
'I have just bought five yoke of oxen and am going
to try them. I pray you, consider me excused.'

Still another said: 20
'I have just married a wife and for this reason I am not able to come.'
So the slave returned and reported these answers 21
to his lord. Then the master of the house became angry and said to his slave:
'Go out at once into the streets and lanes of the city and bring in here the poor and crippled and blind and lame.'
After that the slave said: 22
'Sir, what you ordered has been done, and yet there is room.'
Then the lord said to his slave: 23
'Go out into the highways and hedgerows and compel people to come in, that my house may be filled. For I tell you that not one of those men who 24
have been invited shall taste my dinner.' "

PARABLES ABOUT COUNTING THE COST, THE RASH BUILDER AND THE RASH KING

Now great crowds were going along with him when 25
he suddenly turned and said to them: "If any one is 26
coming to me who does not hate his own father and mother and wife and children and brothers and sisters, and still more, his own life also, he cannot be a disciple of mine.
Whoever does not bear his own cross and come 27
after me cannot be a disciple of mine.
For which of you, wanting to build a tower, does 28
not first sit down and calculate the cost to see if he has enough to complete it? Lest perchance, when 29
he has laid a foundation and is not able to finish

it, all who behold it begin to poke fun at him saying:

30 'This fellow began to build, but was not able to finish.'

31 Or what king, going to clash with another king in war, will not first sit down and deliberate whether he is able with ten thousand men to meet the one who is coming against him with twenty thousand?

32 And if not, while the other is still at a distance, he sends an embassy and asks for peace.

33 So then no one of you who does not renounce all

34 his own belongings can be a disciple of mine. Salt, indeed, is good; but if even the salt become tasteless,

35 with what will it be seasoned? It is fit for neither soil nor manure. People throw it out. He that has ears to hear let him keep on hearing."

CHAPTER XV

THREE PARABLES IN DEFENCE OF SAVING PUBLICANS AND SINNERS

Now there were drawing near to him all the tax- 1
collectors and sinners to listen to him. But the
Pharisees and the scribes began to murmur violently 2
saying:

"This fellow welcomes sinners and eats with them."

THE LOST SHEEP

Then he spoke this parable to them: 3

"What man among you who has a hundred sheep 4
and loses one of them does not leave behind the
ninety-nine in the desert and go on after the lost
sheep till he find it? Then after finding it he puts 5
it upon his shoulder full of joy, and on reaching home 6
he calls together his friends and his neighbors saying:

'Rejoice with me because I have found my sheep that was lost.'

I tell you that just so there will be more joy in 7
heaven over one repenting sinner than over ninety-
nine righteous persons who have no need of repent-
ance."

THE LOST COIN

"Or what women with ten coins, if she lose one 8
coin, does not light a lamp and sweep the house clean

9 and keep on seeking carefully till she find it? Then
after finding it she calls together her women friends
and neighbors saying:
'Rejoice with me, because I have found the coin
which I lost.'
10 So, I tell you, joy comes in the presence of the
angels of God over one repenting sinner."

THE LOST SON

11 Then he said:
12 "A man had two sons. Now the younger of them
said to his father:
'Father, give the share of the property that is going
to fall to me.'
13 So he divided the estate between them. Then
shortly afterwards the younger son got everything
together and went off to a distant country where
14 he threw his money away in dissolute living. Now,
when he had spent it all, there came a great famine
throughout that country so that he himself began
15 to be in actual need. Then he went and clung to
one of the citizens of that country who sent him to
16 his fields to tend hogs. He even began to crave a
meal out of the carob pods which the hogs were
17 eating, but no one would give them to him. Then
he came to himself and said:
'How many of my father's hired men have more
food than they can eat, while I am here perishing
18 with hunger. I will arise and go to my father and I
will say to him: Father, I have sinned against heaven
19 and to your face. I am no longer worthy to be called
a son of yours. Treat me as one of your hired men.'

Then he rose up and came to his father. But, 20
while he was yet a long way off, his father saw him
and took pity on him and ran and fell upon his neck
and kissed him eagerly. Then the son said to him: 21
'Father, I have sinned against heaven and to your
face. I am no longer worthy to be called a son of
yours.'
But his father spoke to his slaves: 22
'Quickly fetch a robe, the finest one, and put it on
him; and give him a ring for his hand and sandals
for his feet; and bring on the fatted calf, slay it, and 23
let us eat and enjoy ourselves; because this my son 24
was dead and he has come back to life, he was lost
and has been found.'
So they began to be merry."

THE ELDER SON'S ANGER

"Now his elder son was on the farm. But when 25
coming in he drew near the house, he heard music
and dancing. Then he called one of the lads to him 26
and began to inquire what this could be. So he told 27
him:
'Your brother has come, and your father has killed
the fatted calf, because he has gotten him back safe
and sound.'
But he became angry and would not go in. Then 28
his father came out and began to urge him. But he 29
replied to his father:
'See how many years I have been serving you like
a slave and I have never yet overstepped a command
of yours, but you have never given me even a kid
that I may make merry with my friends. But when 30

this son of yours who has eaten up your estate with
harlots came, you killed for him the fatted calf.'
31 Then he said to him:
'My child, you have always been with me, and all
32 mine is yours. To make merry and to rejoice was
our duty, because this your brother was dead and
has come to life, and though lost he has been found
again.' "

CHAPTER XVI

PARABLE OF THE DISHONEST STEWARD

Now he went on speaking, this time to the dis- 1
ciples:

"There was a rich man who had a steward who
was accused to him as squandering his property.
So he called him in and said to him: 2

'What is this I am hearing about you? Render
the account of your stewardship for you cannot be
steward any longer.'

Then the steward said to himself: 3

'What am I to do now that my lord is taking the
stewardship away from me? I have not strength to
dig for a living and I am ashamed to begin to beg.
Now I know what to do, that when I am discharged 4
from my position they may welcome me to their
homes.'

So he called to him each one of his lord's debtors 5
and said to the first:

'How much do you owe my lord?'

The man answered: 6

'Nine hundred gallons of oil.'

Then he said to him:

'Take your papers and sit down quickly and write
four hundred and fifty.'

Then he spoke to the next: 7

'And you, how much do you owe?'

This one answered:
'A thousand bushels of wheat.'
He says to him:
'Take your papers and write eight hundred.'
8 Then the lord praised the dishonest steward because he had acted shrewdly. Now men of the world are shrewder toward their own generation than the
9 spiritually enlightened. So I say to you, in your own interest make friends by the use of the mammon that tends to unrighteousness so that, when it fails, they
10 may welcome you to the eternal tabernacles. He who is faithful in very little is faithful also in much, and he who is dishonest in very little is dishonest
11 also in much. If therefore you did not prove faithful in the use of the tainted mammon, who will entrust
12 to you the genuine riches? And if you did not prove faithful in what is another's, who will give you what
13 is ours? No house-servant can be a slave to two lords; for either he will hate the one and love the other or he will stand by one and scorn the other. You cannot serve God and mammon."

REBUKING THE PHARISEES AND THE PARABLE OF THE RICH MAN AND LAZARUS

14 Now the Pharisees had been listening to all this, being fond of money, and they began to sneer at him.
15 So he said to them:
"You are the men who try to set yourselves right in the eyes of men, but God knows your hearts. Now what stands high with men is abomination in the
16 sight of God. The law and the prophets held until John. Since then the gospel of the kingdom of God

has been spreading and every one has been pushing in.

It is easier for heaven and earth to pass by than 17
for one iota of the law to fall.

Everyone who divorces his wife and marries 18
another woman commits adultery and the one who
marries the divorced woman commits adultery.

There was a rich man who used to wear purple 19
and fine linen making merry every day with magnifi-
cent display. But there had been laid at his gate a 20
beggar named Lazarus full of ulcers and longing to 21
get a meal from what fell from the table of the rich
man. Why, even the dogs used to come and lick his
ulcers. Now it came to pass that the beggar died 22
and was borne away by the angels to the bosom of
Abraham. Then the rich man also died and was
buried. Now in Hades he lifts up his eyes, being in 23
torment, and sees Abraham from a great distance and
Lazarus in his bosom. So he called and said: 24

'Father Abraham, take pity on me and send Lazarus that he may dip the tip of his finger in water and cool off my tongue, because I am in anguish in this flame.'

But Abraham said: 25

'My child, remember that you got your good things in full in your life, while Lazarus got the bad things; but now here he is getting consolation, while you are in anguish. And through all these regions 26
a great chasm remains fixed between you and me, that those who wish to cross from this side to you may not be able nor may they pass from your side to us.'

27 Then he said:
'In that case I beg you, father, to send him to my
28 father's house, for I have five brothers, that he may bear earnest witness to them, that they also may not come to this place of torment.'
29 But Abraham says to him:
'They have Moses and the prophets. Let them give heed to them.'
30 But he pleaded:
'No, father Abraham, but if one from the dead go to them, they will repent.'
31 Then he answered:
'If they do not listen to Moses and the prophets, not even if one rise from the dead will they be persuaded.' "

CHAPTER XVII

FOUR SAYINGS OF JESUS ABOUT CAUSING OTHERS TO SIN, FORGIVENESS, POWER OF FAITH, THE UNPROFITABLE SERVANT

Now he said to his disciples: 1

"It is not possible for snares not to come, but woe to the man by whom they come. It is advantageous 2
for him if a millstone is hung around his neck and if he has been hurled into the sea rather than that he lead into sin one of these little ones.

Take heed to one another. If your brother com- 3
mit a sin, rebuke him; and if he repent, forgive him. Even if he sin against you seven times during the 4
day, and seven times turn to you saying, 'I repent,' you shall forgive him."

Then the apostles said to the Lord: 5

"Add faith to us."

Then the Lord said to them: 6

"If you have faith as a grain of mustard, you would say to this mulberry tree, 'Be rooted up and be planted in the sea,' and it would have obeyed you.

Now which of you is there having a slave plough- 7
ing or tending sheep, who will say to him when he has come out of the field, 'Come at once and recline at table'? But will he not rather say, 'Get ready 8
what I am to have for dinner, and after getting dressed keep on waiting on me till I eat and drink,

9 and after that you shall eat and drink'? Does he
thank the slave because he did what he was ordered
10 to do? So you also, when you do all the things
ordered you, say:

'We are unprofitable slaves; we have only done what we were under obligation to do.' "

THE TEN LEPERS

11 Now it came to pass that, as he was going on to
Jerusalem, he was passing through the midst of
12 Samaria and Galilee. So as he was entering a village
13 ten lepers met him, who rose up from a distance and
they lifted their cry saying:

"Jesus Master, take pity on us."

14 So on seeing them he said to them:

"Go and *show* yourselves *to the priests.*"

Now it came to pass that as they were going they
15 were cleansed. But one of them, perceiving that he
16 had been healed, turned back glorifying God with a
loud voice, and fell on his face by the feet of Jesus,
thanking him. Now he was a Samaritan. Then
17 Jesus said to him:

"Were not the ten cleansed? But the nine where
18 are they? Were none found to return and give glory
to God except this foreigner?"

19 Then he said to him:

"Get up and go on your way. Your faith has saved you."

THE COMING OF THE KINGDOM AND OF THE SON OF MAN

20 Now, when questioned by the Pharisees as to when
the kingdom of God was coming, he replied to them:

"The kingdom of God does not come with outward 21
display, nor will men say, 'Look! Here it is,' nor
'There it is.' For, understand me, the kingdom of
God is within you."

Then he said to the disciples: 22

"Days will come when you will long to see one of
the days of the Son of man, but you will not see it.
And men will say to you, 'Look, there he is,' or 'Look, 23
here he is.' Do not go off nor start in pursuit of them.
For just as the lightning when it flashes shines from 24
one part of the horizon to the other, so will the Son
of man be in his day. But first he must undergo 25
much suffering and be rejected by this generation.
And just as it happened in the days of Noah, so will 26
it be also in the days of the Son of man. They were 27
eating, they were drinking, they were marrying, they
were giving in marriage up to the day when Noah
went into the ark. Then came the deluge and de-
stroyed them all. It was precisely as it happened in 28
the days of Lot. They were eating, they were drink-
ing, they were buying, they were selling, they were
planting, they were building. But on the day that 29
Lot went out from Sodom, God *rained fire and brim-
stone* from heaven and destroyed them all. It will 30
be the same way on the day that the Son of man is
revealed. On that day, if one shall be on the house- 31
top, and his goods in the house, let him not go down
to fetch them out, and likewise *let not* the man in the
field *turn back*. Keep in mind Lot's wife. Whoever 32
seeks to use his own life for himself will lose it, but 33
whoever will lose it will preserve it. I tell you, on 34
that night two will be on one bed, the one will be

35 taken away and the other left. Two women will be
grinding together, the one will be taken away, while
the other will be left."
37 Then they reply to him:
"Where, Lord?"
But he said to them:
"Where the body is, there will the vultures also
be gathered together."

CHAPTER XVIII

PARABLE OF THE UNRIGHTEOUS JUDGE

Now he spoke a parable to them to show the neces- 1
sity of their praying always and not giving up saying:
"There was in a city a judge without reverence 2
for God or respect for man. And in that city there 3
was a widow who used to come to him saying:
'Give me justice against my adversary.'
But he would not for a time. Afterwards, how- 4
ever, he said to himself:
'Though I do not reverence God nor respect man, 5
yet because this widow keeps bothering me I will
give her protection, lest she keep on coming and
pestering me to the end.' "
Then the Lord added: 6
"Listen to what the unrighteous judge says. But 7
will not God give justice to his elect who call to him
day and night? Yes, he is patient over them. I tell 8
you that he will execute justice for them without
delay. But still when the Son of man comes will he
find faith on the earth?"

THE PARABLE OF THE PHARISEE AND THE PUBLICAN

Now to some also who have confidence in them- 9
selves that they are righteous and who scorn every-
body else he spoke this parable:
"Two men went up into the temple to pray, the 10

11 one a Pharisee and the other a tax-collector. The
Pharisee took a stand and began to pray thus to
himself:

'O God, I thank thee that I am not like the rest of
men, robbers, rogues, adulterers, or even as this
12 tax-collector. I fast twice a week. I pay the tithe on
13 all that I acquire.' But the tax-collector standing
at a distance would not even lift up his eyes to
heaven, but kept beating his breast saying:

'O God, have mercy on me the sinner.'

14 I tell you, this man went back home accepted
rather than that one; because every one who lifts
himself up will be humbled, while he who humbles
himself will be lifted up."

CHRIST AND THE CHILDREN

15 Now people were bringing even their babes to
16 him that he might touch them each one. But the
disciples on seeing this began to rebuke them. Jesus,
however, called them to him saying:

"Let the children keep on coming to me and cease
hindering them, for of such is the kingdom of God.
17 Of a truth I tell you, whoever does not receive the
kingdom of God as a child will assuredly not enter
it at all."

THE RICH YOUNG RULER AND THE PROBLEM OF WEALTH

18 Now a young ruler questioned him saying:

"Good Teacher, by doing what shall I inherit
eternal life?"

Then Jesus said to him: 19
"Why do you call me 'good'? No one is 'good' except God. You know the commandments: 20
'Do not commit adultery;
Do not kill;
Do not steal;
Do not bear false witness;
Keep on honoring your father and mother.'" 21
So he answered: 22
"These in their entirety I have observed from youth."
But Jesus on hearing it said to him:
"Still one thing you lack. Sell all that you have and distribute it to the poor and you will have treasure in heaven. Then come and begin to follow me."
But he on hearing this became very sad, for he was 23
exceedingly rich. Then Jesus looked at him and 24
said: "With what difficulty do those who have property enter the kingdom of God! For it is easier for 25
a camel to go through a needle's eye than for a rich man to go into the kingdom of God."
But those who heard it said: 26
"In that case who can be saved?"
Then he said: 27
"The impossible with men is possible with God."
Peter then said: 28
"We now have left our very own and have followed you."
So he replied: 29
"Of a truth I say to you that there is no one who has left house or wife or brothers or parents or children on account of the kingdom of God who will not 30

receive many times more in this present time and in the coming age life eternal."

JESUS AGAIN FORETELLS HIS DEATH

31 Now he took the twelve aside and said to them:
"Come, we are going up to Jerusalem and all the things written by the prophets concerning the Son
32 of man will be fulfilled, for he will be handed over to the Gentiles and mocked and insulted and spit upon;
33 and they will scourge him and will kill him, but on the third day he will rise again."
34 But they understood nothing of this at all; in fact, this thing had been hidden from them, so that they did not begin to grasp what was said.

BLIND BARTIMAEUS AT JERICHO

35 Now it came to pass that, as he was drawing near to Jericho, a blind man was sitting by the side of the
36 road begging. So, when he heard the crowd passing
37 by, he began to inquire what this was. Then they told him that Jesus the Nazarene was passing by.
38 So he shouted:
"Jesus, son of David, take pity on me."
39 Then those in front began to rebuke him to get him to be quiet, but much more he kept on screaming:
"Son of David, take pity on me."
40 So Jesus stopped and gave orders for him to be brought to him. Then, when he had come near, he asked him:
"What do you want me to do?"
41 He answered:
"Lord, let me see again."

Then Jesus said to him: 42
"See again, your faith has made you well."
So at once he regained his sight and began to fol- 43
low him glorifying God; and all the people seeing it gave praise to God.

CHAPTER XIX

ZACCHAEUS THE TAX-COLLECTOR

1 Then he went into Jericho and was going on
2 through. Here there was a man called Zacchaeus
3 who was tax-commissioner and a rich man. Now
he was trying to see who Jesus was, but he was not
able to do so by reason of the crowd since he was
4 small in stature. So he ran on to the front and
climbed up a fig-mulberry tree to catch a glimpse
5 of him, for he was going to pass that way. Now
when he came to the spot, Jesus looked up and said
to him:

"Zacchaeus, come down quickly, for today I must stop at your house."

6 So he came down quickly and welcomed him
7 joyfully. But all on seeing it began to murmur
saying:

"He has gone to lodge with a sinner."

8 Then Zacchaeus stopped and said to the Lord:

"Listen, Lord! The half of my property I hereby give to the poor, and if I have robbed any one of anything I give back four times as much."

9 So Jesus said to him:

"Today salvation has come to this home, seeing
10 that even he is a son of Abraham. For the Son of
man has come *to seek* and to save *the lost.*"

THE EXPECTANCY OF THE PEOPLE AND THE PARABLE OF THE POUNDS

Now while they were listening to these things he 11
added a parable because he was near Jerusalem and
they were thinking that the kingdom of God was
going to begin its manifestation at once. So he said: 12
"A nobleman went into a distant country to
obtain for himself a kingdom and to return. Now he 13
called ten of his slaves and gave to them ten pounds
and told them to do business with it while he was
absent. But his citizens continued to hate him and 14
sent a deputation after him saying:
'We are not willing for this man to become king
over us.'
Then it happened that on his return after obtaining 15
the kingdom he ordered these slaves to whom he had
given the money to be summoned before him, that
he might learn what business they had done.
Now the first came saying: 16
'Sir, your pound has added ten more.'
So he said to him: 17
'Well done, good slave; because you have proved
faithful in a very little, do you have rule over ten
cities.'
Then the second came saying: 18
'Your pound, sir, has made five pounds.'
So he said to this one also: 19
'And do you gain the rule over five cities.'
Then the next came saying: 20
'Sir, here is your pound which I kept laid away in
a napkin. For I continued afraid of you, because 21

you are a harsh man. You take what you did not plant and you reap what you did not sow.'

22 He says to him:

'Out of your mouth I judge you, you good-for-nothing slave. Did you know that I am a harsh man, taking what I did not plant and reaping what
23 I did not sow? Then why did you not put my money into the bank? In that case, on coming back, I should have gotten it with interest.'

24 Now to the bystanders he said:

'Take from him the pound and give it to the one who has the ten pounds.'

25 But they said to him:

'He has ten pounds already.'

26 I say to you that it will be given to everyone who acquires, while even what he has will be taken away
27 from the one who does not acquire. But these my enemies who did not wish me to become king over them do you bring here and slay them before me."

28 Then after saying these things he proceeded on his way before them going up to Jerusalem.

THE TRIUMPHAL PROCESSION

29 Now it came to pass that, when he drew near to Bethphage and Bethany at the mountain called Olive-orchard, he sent on two of the disciples saying:

30 "Go on to the village in front of you in which on entering you will find a colt tied on which no one
31 has ever sat. Then untie it and bring it here. Now if any one ask you, 'Why are you untying it?' you will in that case say, 'The Lord has need of it.' "

32 So those who had been commissioned went off and

found it just as he had told them. Now while they 33
were untying the colt, its owners said to them:
"Why are you untying the colt?"
Then they said: "The Lord has need of it." 34
So they brought it to Jesus and when they threw 35
their outer garments upon it they mounted Jesus
upon it. Now as he was travelling on they kept 36
spreading their garments under him on the road.
And just as he was drawing nigh to the descent 37
down the Mount of Olives all the multitude of the
disciples in their joy began to praise God in a loud
voice for all the miracles which they had seen, saying: 38
"*Blessed is* the One *who is coming*, Our King, *in the name of the Lord!*
In heaven peace,
And glory in the highest."
Then some of the Pharisees from the crowd said 39
to him:
"Teacher, sternly rebuke your disciples."
But he replied: 40
"I tell you, if these men become silent, the stones will cry out."
Now when he got near, he saw the city of a sudden 41
and burst into tears over it, saying:
"If you had known, even you, on this day the 42
things that make for peace! But now as things are,
they have been hidden from your eyes. For there 43
will come upon you days when your enemies will
cast up a rampart against you and will encircle you
and will hem you in on every side, and they will dash 44
you and your children within you to the ground,
and they will not leave stone upon stone in you,

because you did not know the time of God's visiting you."

45 Then he went into the temple and began to drive
46 out those who were selling, saying to them:

"It is written, *And my house shall be a house of prayer*, but you have made it *a den of robbers*."

PLOTS OF THE LEADERS BECAUSE OF THE POPULARITY OF JESUS

47 So he was teaching daily in the temple, while the chief priests and scribes and the first men of the
48 people kept on striving to destroy him. But they continued unable to find what to do, for all the people were hanging upon his words.

CHAPTER XX

THE AUTHORITY OF JESUS CHALLENGED BY THE SANHEDRIN

Now it came to pass, on one of the days as he was 1
teaching the people in the temple and proclaiming
the gospel, that the chief priests and the scribes
together with the elders took a stand against him, and 2
said to him:

"Tell us on what kind of authority you are doing
these things or who is the one who has given you
this authority."

Then he replied to them: 3

"I also will ask a statement from you. Now tell
me: Was the baptism of John from heaven or from 4
men?"

So they took counsel with one another saying: 5

"If we say 'from heaven,' he will say, 'Why did
you not believe him?'

But if we say 'from men,' all the people will stone 6
us down, for they are persuaded that John was a
prophet."

So they answered that they did not know whence 7
it was.

Then Jesus said to them: 8

"No more do I tell you on what kind of authority
I am doing these things."

THE PARABLE OF THE WICKED HUSBANDMEN

9 Now he began to tell the people this parable:
"A man *planted a vineyard* and let it out to vine-
dressers and went abroad for a considerable time.
10 So in due time he sent to the vinedressers a slave,
that they might give him a share of the fruit of the
vineyard. But the vinedressers beat him unmerci-
11 fully and sent him off empty-handed. Then he sent
again another slave, but that one also they flogged
12 and insulted and sent off empty-handed. Then once
more he sent a third slave, but this one they wounded
13 and thrust outside. Now the lord of the vineyard said:
'What shall I do? I will send my beloved son.
Perhaps they will reverence him.'
14 But the vinedressers on seeing him began to
counsel with one another saying:
'This is the heir. Let us kill him, that the inheri-
tance may become ours.'
15 So they thrust him outside the vineyard and killed
him. What then will the lord of the vineyard do to
16 them? He will come and destroy these vinedressers
and will give the vineyard to others."
But when they heard it, they said:
"May it not happen so."
17 But he gave them a look and said:
"What then is this that is written:

'The stone which the builders rejected
This has become head of the corner.'

18 Everyone who falls against that stone will be
shattered; but on whomsoever it falls it will scatter
him as dust."

Then the scribes and the chief priests sought to 19
lay hands on him at that very hour, but they feared
the people, for they knew that he had spoken this
parable against them.

THE DILEMMA ABOUT TRIBUTE

Now they watched for an opportunity and sent 20
spies, pretending to be honorable men, that they
might catch him in conversation so as to hand him
over to the rule and authority of the governor. So 21
they questioned him saying:

"Teacher, we know that you speak and teach correctly and are not partial, but in truth teach the way of God. Is it proper for us to pay tribute to Caesar 22
or not?"

But he perceived their cunning and said: 23

"Show me a denary. Whose image and inscription 24
does it bear?"

Then they said:

"Caesar's."

So he said to them: 25

"Well then, give back to Caesar what belongs to Caesar and to God what belongs to God."

So they could not catch hold of the saying before 26
the people and marvelling at his answer they became
silent.

THE CONUNDRUM OF THE SADDUCEES ABOUT THE RESURRECTION

Next came forward some of the Sadducees who 27
were saying that there is no resurrection and questioned him saying:

28 "Teacher, Moses wrote for us, that *if a man's brother*, having a wife, *die and he be childless, his brother should take the wife and raise up offspring for*
29 *his brother*. Now there were seven brothers. So the
30 first took a wife and died childless. Then the second;
31 and the third took her. So likewise the seven also
32 left no children and died. Then last of all the woman
33 also died. Now then at the resurrection whose wife does the woman become? For the seven had her as wife."

34 Then Jesus said to them:

"The children of this world marry and are given
35 in marriage, but those who are deemed worthy to attain to that world and the resurrection from the dead neither marry nor are given in marriage, for
36 they cannot die again. Hence they are like angels, and they are children of God being children of the
37 resurrection. But that the dead are raised even Moses disclosed in the passage on the Bush, when he speaks of '*The Lord the God of Abraham and the God*
38 *of Isaac and the God of Jacob.*' Now he is not God of dead men, but of living men, for all live to him."

39 Then some of the scribes replied to him:

"Teacher, you have spoken well."

40 For no longer were they bold enough to question him further.

THE QUESTION OF JESUS ABOUT DAVID AND THE MESSIAH

41 But he said to them:

"How do people say that the Messiah is David's

son? Why, David himself says in the Book of 42
Psalms:

'The Lord said to my Lord: Sit at my right hand
Till I make your enemies your footstool.' 43

David therefore called him 'Lord.' How then is 44
he his 'son'?"

THE SCRIBES CONDEMNED

Now while all the people were listening he said to 45
the disciples:

"Beware of the scribes who like to walk around 46
in long robes and love salutations in the market
places and first-seats in the synagogues and chief
places at dinners; who eat up the houses of widows 47
and pray long prayers for a pretext. These will
receive more abundant condemnation."

CHAPTER XXI

THE GIFT OF THE WIDOW

1 Now looking up he saw the rich who were casting
2 their gifts into the treasury. Then he saw a poor
3 widow casting in two mites, and he said:

"I tell you truly that this poor widow cast in more
4 than all; for all these out of their surplus cast into
the contributions, but she out of her deficit cast in
all the living that she had."

THE DESTRUCTION OF JERUSALEM AND THE SECOND COMING

5 Now as some were speaking about the temple how
it had been adorned with beautiful stones and votive-
6 offerings, he said: "As for what you are admir-
ing, days will come in which there will not be left
here a stone upon stone which will not be thrown
down."

7 Then they questioned him saying:

"Teacher, when therefore will these things be and
what will be the sign when these things are about to
come to pass?"

8 So he said:

"See to it that you be not led astray; for many
will come in my name saying, 'I am he,' and 'The
9 time has come near.' Do not start after them. So

when you hear of wars and turmoils, do not become panic-stricken; for these things must take place first, but not yet is the end."

Then he went on speaking to them: 10

"*Nation will rise against nation and kingdom against kingdom*, and great earthquakes and pesti- 11
lences and famines will be in various places, and there will be terrible portents and great signs from heaven. But before all this they will lay their hands 12
upon you and persecute you, handing you over to the synagogues and prisons, and you will be led before kings and governors for my name's sake. It will turn 13
out to you as an opportunity for witnessing. Fix it 14
therefore in your hearts not to plan beforehand to make a defence, for I will give you mouth and wisdom 15
which all your opponents will be unable to withstand or to answer. Indeed you will be betrayed even by 16
parents and brothers and kindred and friends, and they will put some of you to death. And you will 17
be hated by all because of my name. But not a hair 18
from your head will perish. In your endurance you 19
will win your souls.

But when you see Jerusalem being encompassed 20
by armies, then understand that her desolation has drawn near. Then let those in Judea begin to flee 21
to the mountains, and let those in the midst of the city begin to get out, and let not those in the country continue to come in, because these are *days of ven-* 22
geance for fulfilling all that has been written. Woe 23
to the women with child and to the women that give suck in those days; for there will be anguish upon the land and wrath upon this people. And they 24

will fall by the mouth of the sword and will be carried
off as captives among all the nations, and *Jerusalem*
will be *trampled under the feet of the heathen*, until the
times of the Gentiles be fulfilled [and they will be].
25 And there will be signs in sun and moon and stars,
and upon the earth despair of nations in perplexity
26 at *the roaring of the sea and the billows*, men fainting
from fear and apprehension of what is to come upon
the world, for *the power of the skies will be shaken.*
27 And at that time they will see *the Son of man coming*
28 *in a cloud* with power and much glory. Now when
these things are beginning to take place, look and lift
up your heads, because your redemption is drawing
near."

29 Then he spoke a parable to them:

30 "Look at the fig tree and all the trees. When they
shoot forth, seeing it you know for yourselves that
31 now the summer is near. So do you also, when you
see these things coming to pass, know that the king-
dom of God is near.

32 In truth I tell you that this generation will not
33 pass away till all things come to pass. Heaven and
earth will pass away, but my words will not pass
away.

34 Take heed to yourselves lest your hearts be made
heavy by debauch and drunkenness and anxieties of
life and that day come upon you suddenly like a trap.
35 For it will come upon all *who are dwelling on* the face
36 of *the earth.* But keep on the watch at every season
praying that you may get power to escape all the
things that are about to come to pass and to take
your stand before the Son of Man."

Now during the days he was teaching in the temple 37
but during the nights he would go out and lodge on
the mountain called Olive-Orchard, while all the 38
people would rise early to come and listen to him in
the temple.

CHAPTER XXII

THE TREACHERY OF JUDAS

1 Now the feast of unleavened bread which is called
2 the passover was drawing near. So the chief priests
and the scribes kept on seeking how to get rid of
3 him, for they were afraid of the people. Now Satan
entered into Judas who is called Iscariot, belonging
4 to the group of the twelve. Then he went off and
took counsel with the chief priests and commanders
5 how to betray him to them. So they showed their
pleasure and made a covenant to give him money.
6 He in turn agreed and began to seek a good opportunity to betray him apart from a crowd.

PREPARING FOR THE PASSOVER MEAL

7 Then came the day of unleavened bread on which
it was necessary for the paschal lamb to be sacrificed.
8 So he sent Peter and John saying:

"Go and get ready the passover meal for us that we may eat it."

9 They said to him:

"Where do you wish us to prepare it?"

10 He said to them:

"Just after entering the city a man carrying a pitcher of water will meet you. Follow him into the

house to which he is going. Then you will say to the 11
master of the house:

'The Teacher says to you, Where is the room where
I am to eat the passover meal with my disciples?'
Then he will show you a large upstairs room fur- 12
nished. There make the preparations."

So they went off and found it just as he had told 13
them and they got ready the passover meal.

THE LAST MEAL AND THE EXPOSURE OF JUDAS

Now when the hour came, he reclined at table 14
and the apostles with him. So he said to them: 15

"I have eagerly desired to eat this passover meal 16
with you before I suffer, for I tell you that I shall
never eat it again until it be fulfilled in the kingdom
of God."

Then he received a cup, gave thanks, and said: 17

"Take this and share it among yourselves, for I 18
tell you I shall not after today drink of the fruit of
the vine until the kingdom of God comes."

Then he took a loaf and gave thanks and broke it 19
and gave it to them saying:

"This is my body which is given for you. This
do in remembrance of me."

So likewise he gave the cup after dinner saying: 20

"This cup is the new covenant in my blood which
is to be shed for you. Yet, even now the hand of the 21
one who is to betray me is with me on the table;
because the Son of man goes according to what has 22
been determined, but woe to that man through whom
he is to be betrayed."

Then they began to question among themselves 23

as to who among them was the one who was going to do this thing.

REBUKING THE JEALOUSY AMONG THE TWELVE AND FORETELLING PETER'S FALL

24 Now there came also a strife among them as to
25 which of them should rank as greatest. But he said to them:

"The kings of the Gentiles lord it over them and those who exercise authority over them are called
26 'Benefactors.' But you are not so. On the contrary let the greatest among you continue to be as the
27 youngest and the leader as the servant. For which is greatest the one who reclines at table or the one who serves? Is it not the one who reclines at table? But I am in the midst of you as the one who serves.
28 Now you are the ones who have continued with me in
29 my trials; and, as my Father has bestowed on me
30 royal power, I bestow it on you, that you may eat and drink at my table in my kingdom and may sit upon thrones judging the twelve tribes of Israel.
31 Simon, Simon, look out. Satan has begged to sift
32 you all like wheat, but I have prayed for you that your faith may not fail utterly. And do you, once you have turned, strengthen your brothers."
33 But he replied to him:

"Lord, with you I am ready to go on both to prison and to death."
34 Then he answered:

"I tell you, Peter, a cock will not crow today till you three times deny knowing me."

THE CHANGED SITUATION

Then he said to them: 35
"When I sent you forth without purse and bag and sandals, did you need anything?"
They answered:
"Nothing."
Then he said to them: 36
"But now let the one who has a purse take it along and so also a bag. And let him who has no sword sell his outer garment and buy one. For I 37 tell you that this which is written must be fulfilled in me:

'And he was reckoned with the lawless.'

For that which concerns me is also having an end."
Then they said: 38
"Lord, see! Here are two swords."
But he replied to them:
"That is enough."

THE AGONY IN THE GARDEN

Then he went outside and went to the Mount of 39 Olives according to his custom; and his disciples followed him. Now when he came to the place, he 40 said to them:
"Keep on praying not to enter at all into temptation."
Then he himself was drawn away from then about 41 a stone's throw and knelt down and continued in prayer saying:
"Father, if thou art willing, take this cup away 42 from me; only let not my will, but thine go on being done."

43 [Now an angel appeared from heaven strength-
44 ening him. Then he got into an agony and kept on
praying more earnestly, and his sweat became like
45 clots of blood dropping on the ground.] Then he
arose from prayer and coming to the disciples he
46 found them sleeping from sorrow. So he said to
them:

"Why are you sleeping? Get up and keep praying that you may not come into temptation."

THE ARREST OF JESUS

47 While he was still speaking, there appeared a
crowd and the man called Judas, one of the twelve,
was going on before them, and he came near to Jesus
48 to kiss him. But Jesus said to him:

"Judas, with a kiss are you betraying the Son of man?"

49 But those around Jesus on seeing what was going
to be said:

"Lord, shall we smite with a sword?"

50 Then one of them smote the slave of the high priest
51 and took off his right ear. But Jesus said:

"Permit me thus far."

52 So he touched the ear and healed him. Then he
said to the chief priests and commanders of the
temple and elders who had come against him:

"As against a robber have you come out with
53 swords and clubs? While I was daily with you in
the temple you did not stretch out your hands against
me. But this is your hour and the power of dark-
ness."

PETER'S DENIALS

Then they seized him and led him away and 54
brought him into the house of the high priest. But
Peter was following from a distance. Now when they 55
had kindled a fire in the midst of the court and had
sat down together, Peter was sitting in the midst of
them. Then a maidservant saw him sitting before 56
the light and looking intently at him said:

"This fellow also was with him."

But he denied saying: 57

"I do not know him, woman."

Then after a little another man saw him and said: 58

"And you are one of them."

But Peter said:

"Man, I am not."

Then, about an hour having intervened, another 59
man began to affirm positively:

"In truth this fellow also was with him, for he is
in fact a Galilean."

But Peter said: 60

"Man, I do not know what you are saying."

And at once, while he was still speaking, a cock crew.
Then the Lord turned and looked at Peter and Peter 61
recalled the saying of the Lord when he said to him:

"Before a cock crows today you will disown me
three times."

Then he went outside and burst into bitter tears. 62

THE FIRST MOCKING OF JESUS

Meanwhile the men who held him in custody con- 63
tinued to mock him beating him, and they blind- 64
folded him and would challenge him:

"Play the prophet, who is the one who struck you?"

65 And many other insults they would speak against him.

THIRD STAGE OF THE JEWISH TRIAL

66 Now when day came, the council of the people, both chief priests and scribes, was gathered together, and they had him brought back to their Sanhedrin, saying:

67 "If you are the Messiah, tell us."

But he said to them:

68 "If I tell you, you will not believe. And if I ques-
69 tion you, you will not reply. But from now on the Son of man will be *sitting on the right hand of the power of God.*"

70 Then they all said:

"Are you then the Son of God?"

But he replied to them:

"You say that I am."

71 Then they said:

"Why do we still have need of testimony? For we ourselves have heard it from his own mouth."

CHAPTER XXIII

THE FIRST APPEARANCE BEFORE PILATE

Then the whole body of them rose up and brought 1
him to Pilate. Here they began to make accusations 2
against him saying:

"This fellow we have found corrupting our nation and hindering paying taxes to Caesar and claiming that he himself is an anointed king."

Then Pilate questioned him saying: 3

"Are you the king of the Jews?"

But he replied to him:

"You say so."

Then Pilate said to the chief priests and the 4
crowds:

"I do not find any crime in this man."

But they kept insisting: 5

"He is exciting the people teaching all over Judaea, starting from Galilee and coming here."

Now when Pilate heard it he inquired if the man 6
was a Galilaean. Then, on learning for certain that 7
he was from Herod's jurisdiction, he sent him back to Herod, since he also was in Jerusalem during these days. Now Herod rejoiced greatly on seeing 8
Jesus, for he had been wanting to see him for a long time because he had been hearing about him; and he was hoping to see some sign done by him. So he 9
kept on questioning Jesus at much length, but he

10 answered him not a word. Meanwhile the chief
priests and the scribes stood by vigorously accusing
11 him. Then Herod with his troops after treating
him with contempt and mocking him put a bright
12 robe around him and sent him back to Pilate. So
both Herod and Pilate became friends with one
another on that very day, for before that they had
been at enmity with each other.

THE FINAL APPEARANCE BEFORE PILATE

13 Then Pilate called together the chief priests and
the rulers and the people and said to them:
14 "You brought this man to me on a charge of
turning the people from loyalty, but, as you see, I
have examined him before you and I have found in
this man nothing criminal in those things which you
15 charge against him. No, nor does Herod, for he
has sent him back to us. And, indeed, nothing
16 worthy of death has been done by him. I shall
therefore scourge him and release him."
18 But they all together called back saying:
"Take this fellow on off, but release unto us at
once Barabbas."
19 Now this man had been thrown into prison because
of a riot that had occurred in the city and because
20 of murder. Then Pilate, wishing to release Jesus,
21 once more appealed to them. But they kept shout-
ing at him saying:
"Send him on to the cross, send him on to the
cross."
22 Then a third time he spoke to them:
"Why, what wrong has this man done? I have

found no capital crime in him. I shall therefore scourge him and release him."

But they kept pressing upon him with loud voices 23
demanding that he be crucified at once, and their
voices began to prevail. Then Pilate gave sentence 24
that their demand be granted. So he released the 25
one who had been thrown into prison for riot and
murder whom they kept on demanding, but Jesus
he handed over to their will.

THE VIA DOLOROSA

Now when they led him away, they took hold of 26
Simon a Cyrenian as he was coming in from the
country and placed on him the cross to carry it after
Jesus. There was also following him a vast mul- 27
titude of people and of women who were beating
their breasts and lamenting for him. But Jesus 28
turned towards them and said:

"Daughters of Jerusalem, cease weeping for me,
but weep on for yourselves and for your children,
because there are, indeed, coming days in which 29
people will say:

'Happy are the barren and the wombs that have
not borne and the breasts that have not given
nourishment.'

Then will they begin to say to the mountains, 30
'*Fall upon us*,' and to the hills, '*Cover us*.'

For if they do these things with the green wood, 31
what will happen with the dry?"

There were others also, two criminals, led away 32
with him to be put to death.

CHRIST ON THE CROSS

33 Now when they came to the place that is called
"Skull," there they crucified him and the criminals,
34 one on his right and one on his left. Then Jesus was
saying:

"Father, forgive them, for they do not know what
they are doing."

Now *while dividing his garments between them they*
35 *cast lots.* Meanwhile the people stood looking on,
and even the rulers kept sneering at him saying:

"Others he saved; let him save himself now, if this
fellow is in reality the Christ of God, the Chosen One."
36 Then the soldiers also mocked him by coming up,
37 offering him vinegar, and saying:

"If you are the King of the Jews, save yourself."
38 Now there was also an inscription over him:

THIS IS THE KING OF THE JEWS

39 Then one of the crucified criminals began to blas-
pheme him:

"Are you not the Christ? Save yourself and us."
40 But the other one rebuking him replied:

"Do you not even fear God, now that you are in
41 the same condemnation? And we indeed justly, for
we are receiving penalty worthy of what we have
done, but this man has done nothing unbecoming."
42 Then he went on:

"Jesus, remember me when you come in your
Kingdom."
43 And he replied:

"Of a truth I say to you, today you will be with
me in Paradise."

Now it was already about the sixth hour and dark- 44
ness came upon all the land until the ninth hour,
the sun failing, and the curtain of the sanctuary was 45
rent in the middle. Then Jesus crying out in a loud 46
voice said:

"Father, *into thy hands I commit my spirit.*"

Then after saying this he expired. But the cen- 47
turion, seeing what had happened, began to glorify
God saying:

"Really this man was righteous."

Now all the crowds that had come together for this 48
sight beheld what had happened and began to
return beating their breasts. But all his acquaint- 49
ances were standing afar off and the women who
used to follow him together from Galilee, looking on
at these things.

THE BURIAL OF THE BODY OF CHRIST

Now there was a man named Joseph, a member 50
of the council, a good and upright man, who had
not agreed to their decision and action. He was 51
from Arimathaea, a city of the Jews, and was wait-
ing for the kingdom of God. This one went to 52
Pilate and asked for the body of Jesus. Then he 53
took it down and wrapped it in linen and placed it
in a tomb hewn in the rock where no one had yet
been placed. Now it was the day of Preparation 54
and the sabbath was just beginning. So the women, 55
who had come with him from Galilee, followed
behind and observed the tomb and how his body
was placed. Then they returned and prepared spices 56
and perfumes.

CHAPTER XXIV

THE WOMEN AND THE ANGELS AND THE EMPTY TOMB

1 Now during the sabbath they rested according to
the commandment, but on the first day of the week
at early dawn they went to the tomb bringing the
2 spices which they had prepared. Then they found
3 the stone rolled away from the tomb, but on going
in they did not find the body of the Lord Jesus.
4 Now it came to pass that while they were perplexed
about this that suddenly two men in dazzling
5 apparel stood beside them. But when they became
alarmed and were turning their faces to the ground,
they spoke to them:

"Why are you seeking the living one among the
6 dead? He is not here, but is risen. Recall how he
7 spoke to you while yet in Galilee, saying that the
Son of man must be delivered into the hands of sinful
men and be crucified and on the third day rise again."

8 Then they recalled his words, and returning from
9 the tomb reported all these things to the eleven and
10 to all the rest. Now they were Mary of Magdala
and Joanna and Mary the mother of James; who
with the rest of the women told these things to the
11 apostles. But these words appeared in their sight
as nonsense and they kept on disbelieving them.
12 Peter, however, got up and ran to the tomb; and

stooping down he sees the linen clothes alone. Then he went to his home wondering at what had happened.

THE WALK WITH TWO DISCIPLES TO EMMAUS

Now on that very day, strange to say, two of 13
them were going to a village named Emmaus, distant
about seven miles from Jerusalem. And they were 14
conversing with one another concerning all these
things that had happened. So it came to pass that, 15
while they were conversing and questioning together,
Jesus himself also drew near and began to go on
with them, but their eyes were continually prevented 16
from recognizing him. Then he said to them: 17

"What are these words that you are exchanging with one another as you walk?"

Then they stopped with puzzled countenances. 18
Finally one of them, named Cleopas, replied to him:

"Have you been dwelling alone in Jerusalem and so have not come to know the things that have taken place there in these days?"

Then he said: 19

"What kind of things?"

So they said:

"The things about Jesus the Nazarene, who
became a prophet mighty in deed and word before
God and all the people, and how the chief priests and 20
our rulers delivered him up to the sentence of death
and crucified him. But we had been hoping that he 21
was the one who was going to redeem Israel. Yes, and
along with all this it is now the third day since these
things occurred. Besides, some women of our com- 22

23 pany amazed us; after going early to the tomb and
not finding his body they came saying that they had
seen also a vision of angels who affirmed that he was
24 alive. Thereupon some of our company did go off
to the tomb and found it just as the women had said,
but they did not see him."
25 Then he said to them:
"O men dull in mind and slow in heart to believe
26 in all that the prophets spoke. Was it not necessary
for the Messiah to suffer and to enter into his glory?"
27 Then he began from Moses and all the prophets
and interpreted to them in all the Scriptures the
28 things concerning himself. Then they drew near to
the village to which they were going and he had
29 intended to go on further. But they strongly urged
him saying:
"Stop with us, for it is towards evening and the
day has already declined."
30 Then he went in to stop with them. Now it came
to pass that on his reclining with them he took the
loaf and blessed it and broke it and began to hand
31 it to them. Then their eyes were instantly opened
and they recognized him; but he vanished from
32 their sight. Now they said to one another:
"Was not our heart burning as he was talking
to us on the way, as he was opening to us the Scriptures?"

JESUS APPEARS TO PETER AND THEN TO A GROUP OF DISCIPLES IN JERUSALEM

33 Now at that very hour they rose up and returned
to Jerusalem and found the eleven and those with

them gathered together, saying that the Lord had 34
really risen and had appeared to Simon. Then they 35
for their part began to rehearse the things on the
way and how he had been made known to them in the
breaking of the loaf. Then while they were speaking, 36
he himself took his stand in the midst of them and
says to them:

"Peace to you."

But startled and alarmed they began to think that 37
they were beholding a spirit. Then he spoke to them: 38

"Why are you agitated? And why are doubts
rising up in your hearts? Look at my hands and my 39
feet, for it is I myself. Handle me and look at me,
because spirit does not have flesh and bones as you
behold me having. Then after saying this he showed 40
them his hands and his feet. So while they were still 41
disbelieving from joy and were wondering, he said
to them:

"Have you here anything to eat?"

Then they gave him a piece of broiled fish, and he 42
took it and ate it in their presence. 43

CHRIST'S FAREWELL TO THE DISCIPLES

Then he said to them: 44

"These are my words that I spoke to you while I
was still with you, because all the things written
about me in the law of Moses and the prophets and
the Psalms must be fulfilled."

Then he opened their minds that they might con- 45
tinue to understand the scriptures, and he said to 46
them:

"It is written that the Messiah should suffer in this

way and rise again from the dead on the third day,
47 and that repentance and remission of sins should be
48 preached to all the nations. Beginning from Jerusa-
49 lem you are witnesses of these things. And now I
am sending forth the promise of my Father upon
you; but do you make your abode in the city until
you get yourselves clothed with power from on
high."

THE ASCENSION

50 Then he led them out in front of Bethany and
51 lifting up his hands he blessed them. Now it came
to pass that while he was blessing them he departed
52 from them and was borne up into heaven. And they
worshipped him and returned to Jerusalem with
53 great joy; and they were continually in the temple,
blessing God.

Part Two

GRAMMATICAL NOTES

GRAMMATICAL NOTES

The references are to my *Grammar of the Greek New Testament in the Light of Historical Research.*

LUKE 1:1–4

1. ἐπειδήπερ. Here alone in the New Testament.
   ἐπεχείρησαν. Literally, to take in hand, put the hand to. The aorist indicative is difficult of translation. It is sometimes timeless. Here it is antecedent to ἔδοξε in verse 3.
   ἀνατάξασθαι. The only other known instance of this verb is in Plut. *Moral.* 968 C D where it is used of elephants "rehearsing" by moonlight tricks taught them.
   διήγησιν. The other known instances of the word imply a certain fulness of narrative.
   πεπληροφορημένων. With persons this verb means to be fully convinced (Rom. xiv:5), with things to be fully established (2 Tim. iv:5).
2. ἐν ἡμῖν. Among us Christians. Robertson, *Grammar*, p. 587.
   παρέδοσαν. To give into the hands of another. Tradition is colorless in itself. What is passed on may be good or bad.
   αὐτόπται. Here alone in the New Testament. The papyri have it for personal observation and inspiration. Cf. ἐπόπται in 2 Pet. i:16.

ὑπηρέται. An under rower, then any servant whether of a king (John xviii:36), in a synagogue (Luke iv:20), or helper of another preacher (Acts xiv:5).

3. ἔδοξε. Here again the aorist indicative does not necessarily refer to past time.

παρηκολουθηκότι. The perfect tense shows that Luke completed his research and sifting of the evidence before he began to write, — the only instance of this compound in the New Testament. The use of παρά suggests that he has carried the task through by constant application. Robertson, pp. 563–4, 826–8. Cadbury in the *Expositor* for December, 1922, argues at length that this verb παρακολουθέω is never used for research but only for personal following or experience. By this view Luke claims to be a contemporary of the events rather than a careful student of data. But the argument is more ingenious than convincing. The context here calls for the idea of following along all things as a prerequisite to writing and that is research.

ἄνωθεν. The beginning of the story of Jesus.

καθεξῆς. Not necessarily chronological order, but order.

κράτιστε. Shows that Theophilus was probably a man of rank (Acts xxiii:26; xxiv:3; xxvi:25).

4. ἐπιγνῷς. Know fully (ἐπι-) and clearly (effective aorist). R., p. 835 .

ἀσφάλειαν. Without tripping (σφάλλω).

κατηχήθης. Usually oral instruction. Cf. catechumen, catechist.

1:5–7

5. ἐγένετο. More than ἦν (was).
Greek Ζαχαρίας.
Greek Ἐλεισάβετ.
6. δέ. This particle ("now") is here transitional, not adversative. One must constantly watch δέ. R., p. 1183–4.
7. προβεβηκότες. The periphrastic past perfect tense denotes the arrival of the couple at old age.

1:8–17

8. ἐν τῷ with the infinitive is a common idiom in frequent use by Luke, as in the Septuagint, cultured Greek though he is. R., pp. 1072–3.
9. ἔλαχε. This is an old idiom with the genitive τοῦ θυμιᾶσαι.
10. ἦν προσευχόμενον. Periphrastic imperfect indicative so common in the Septuagint, though a genuine Greek idiom (classic and *koiné*).
11. δέ. Note also ὤφθη (first aorist passive, ingressive), the usual word for visible appearance.
12. ἐταράχθη. Ingressive aorist passive indicative. R., p. 834.
13. Μὴ φοβοῦ. Prohibition with present imperative and so linear action. Zachariah was commanded to dismiss the fears that he had. R., p. 890.
εἰσηκούσθη. Note εἰσ- and the timeless aorist.
15. οὐ μὴ πίῃ. The strong double negative with the aorist subjunctive. A quotation from the Septuagint, but a genuine Greek idiom. Numb. vi:3. R., pp. 929–30.

ἔτι. More than καί and with temporal idea of *still* or *yet*.

16. αὐτός. Luke frequently uses αὐτός in the nominative without any notion of "self." It is then either emphatic or unemphatic he.

17. αὐτοῦ. If the Messiah is meant, there is no antecedent in the context. Perhaps Κυρίου in verse 15 is in mind where Lord means God and thus the secondary reference is to the Lordship of Jesus the Messiah.

τέκνα. No article with πατέρων and τέκνα. Mal. iv:5–6.

κατεσκευασμένον. Perfect passive participle, state of completion. Different word from ἑτοιμάσαι to make ready.

1:18–23

18. κατὰ τί. According to what, as a standard.

γνώσομαι. By personal experience.

γάρ. It is interesting to compare this inferential conjunction (γε+αρα) with ἐπειδήπερ (i:1), καθότι (i:7), διότι (i:13), γάρ (i:15), ἀνθ' ὧν (i:20), to go no farther.

πρεσβύτης, From πρέσβυς (cf. πρεσβευτής, πρεσβύτερος, and (γέρων).

19. ἀποκριθεὶς εἶπεν. Simultaneous action and a redundant participle like the Aramaic and the Septuagint.

παρεστηκώς. Perfect active participle (intransitive) and note παρα- in composition (beside).

ἐνώπιον. As in i:17, but ἐναντίον in i:6 and ἔναντι in i:8.

ἀπεστάλην. Second aorist passive indicative with

no emphasis on past time, from ἀποστέλλω from which ἀπόστολος (apostle) is derived.

εὐαγγελίσασθαι. Our evangelize (gospelize). This is the first evangel (εὐαγγέλιον). The word for "talk" is λαλῆσαι.

20. καὶ ἰδού. Introducing something new. A Semitic touch natural in these two opening chapters.

ἔσῃ σιωπῶν. Periphrastic future indicative and always linear.

λαλῆσαι. Repetition like Hebrew parallelism.

ἄχρι ἧς ἡμέρας. Incorporation and attraction of antecedent with relative. The construction (aorist subjunctive) is like that with ἕως, ἄχρι, μέχρι without relative.

ἀνθ' ὧν. See 4 above.

οἵτινες. Not indefinite, but more definite than οἵ.

καιρὸν. So rather than χρόνος.

21. καί again. Watch varying uses of καί.

ἦν προσδοκῶν. Periphrastic imperfect indicative. The verb is a picturesque one.

ἐν τῷ χρονίζειν (from χρόνος). Present infinite and so linear.

ναῷ. Not ἱερῷ (temple area). So in i:9, 22.

22. ἐπέγνωσαν. Ingressive aorist indicative and ἐπί (perfective compound) intensifies the idea of clear and quick apprehension. R., p. 834.

ἑώρακεν. Present perfect indicative retained in indirect discourse. Apparently Zachariah still showed signs of the rapt vision that he had seen.

καὶ αὐτός. Emphatic he.

ἦν διανεύων. Periphrastic imperfect indicative. Note διά.

23. ἐγένετο. Luke is very fond of this verb and tense (καὶ ἐγένετο, ἐγένετο δέ). He uses the idiom often with no conjuuction following as here and in i:8. Sometimes he has καί after it (v:1; viii:1) or καὶ ἰδού (xxiv:4). He employs also the infinitive and accusative (iii:21; vi:1).

λειτουργίας. Our "liturgy," from λαός and ἔργον.

1:24–25

24. δέ. Watch delicate uses of δέ.

περιέκρυβεν. Probably imperfect indicative from a late form περικρύβω (from κρύπτω). Note perfective use of περί in composition.

25. Κύριος. Common in Septuagint for both Elohim and Jehovah and in the New Testament for the Messiah.

πεποίηκεν. Present perfect indicative. A vivid realization with Elizabeth and a continuing fact.

ἐπεῖδεν. Aorist indicative with emphasis upon the first step of God with her (ingressive aorist). R., p. 834.

ἀφελεῖν. Aorist infinitive. Effective aorist, to remove once for all. R., p. 835.

1:26–38

27. παρθένον. Virgin even if married, the word means. Here unmarried, but betrothed.

Μαριάμ instead of Μαρία. πρὸς αὐτήν. Neat Greek idiom.

28. "Blessed are you among women" not genuine here, but is in i:42.

29. διεταράχθη. Ingressive aorist indicative. This com-

pound here alone in New Testament. Cf. i:12 for simple verb.

διελογίζετο. Inchoative imperfect. R., p. 885.

ποταπὸς. Qualitative interrogative.

εἴη. Optative in indirect discourse (question).

30. Μὴ φοβοῦ. Linear prohibition as in i:13.

εὗρες. χάρις like κεχαριτωμένη in i:28. Mary was endued with grace because the Lord was with her.

31. καλέσεις. Volitive future. R., p. 874.

32. Ὑψίστου. No article. Gen. xviii:14.

33. Isa. ix:7.

34. ἄνδρα can mean husband as well as man.

35. γεννώμενον. Futuristic present passive participle.

37. ἀδυνατήσει. Like ἀδύνατος powerless.

38. δούλη. Slave. γένοιτο. Optative for future wish.

1:39–45

42. ἀνεφώνησεν κραυγῇ μεγάλῃ καὶ εἶπεν. Called back (or up) with a great cry and said. It was a cry of joy, not of terror.

43. πόθεν. Whence this to me?

45. ἡ πιστεύσασα. A beatitude for Mary.

ὅτι. Either causal or declarative.

τελείωσις. A bringing to completion (Heb. vii:11).

1:46–56

46. Μεγαλύνει. *Magnificat* (Vulgate).

47. ἠγαλλίασεν. The aorist indicatives in the Magnificat of Mary have no emphasis on past time (timeless aorists). The song is saturated with Hannah's prayer and the Psalms.

1 Sam. ii:1; Ps. xcv:1 (Septuagint).

48. 1 Sam. i:11; Mal. iii:12.
49. Ps. cxxvi:3; Ps. cxi:9.
50. Ps. ciii:17.
51. ἐποίησεν κράτος. In the spirit of the Old Testament. These six aorists are gnomic and express God's power for the future or for the past. Mary has the prophetic rapture. R., pp. 836–7.
    Ps. lxxxix:10; Job v:13.
52. δυνάστας. Cf. our dynasty.
    Job v:11; xii:19.
53. Ps. cvii:9; xxxiv:10 (Septuagint).
54. Ps. xcviii.
55. Isa. xli:8–9.

1:57–66

58. ἐμεγάλυνεν Mary's word μεγαλύνει in i:46.
59. ἐκάλουν. Conative imperfect. R., p. 885.
    ἀποκριθεῖσα εἶπεν. Redundant aorist participle.
60. οὐχί. Intensified negative. κληθήσεται. Volitive future. R., p. 874.
62. ἐνένευον. Inchoative imperfect. R., p. 885. See διανεύω in i:22.
    τὸ τί. Article with the interrogative. Accusative of general reference.
    ἂν θέλοι. Apodosis of fourth class condition. Optative with ἄν retained in indirect question. For same construction a direct question, see Acts xvii:18. R., pp. 1021–2.
64. Zeugma, using tongue with ἀνεῴχθη.
65. ῥήματα. Hebraism.
    διελαλεῖτο. Note διά in composition and imperfect tense.
66. ἔθεντο. Second aorist middle (indirect).

1:67–79

68. Ps. xvi:14; lxxii:18; cvi:48. Ps. cxi:9.
69. Ps. cxxxii:17.
παιδὸς. Son, not slave (δοῦλος).
71. Ps. cvi:10.
72. Micah vii:20; Ps. cvi:45.
73. Ex. ii:24; Mic. vii:20; Jer. xi:5; Ps. cv:8–9.
75. λατρεύειν. Like priests in worship (i:23).
76. Mal. iii:1; Isa. xl:3. Note προπορεύσῃ as well as ἐνώπιον.
79. ἐπιφᾶναι. Ingressive aorist active infinitive. R., p. 834.
Isa. ix:1; Ps. cvii:10.
κατευθῦναι. Compound of κατά and εὐθύς, to make perfectly straight. Mary's song reflects the spirit of the Psalms while that of Zachariah has the prophetic note.

1:80

80. ἐκραταιοῦτο. Iterative imperfect passive indicative. R., p. 884.
πνεύματι. Probably the Holy Spirit. Cf. Eph. iii:16.
ἀναδείξεως. Here only in the New Testament. The word is used of a public inauguration to office and of the appearance of the moon.

II:1–7

1. πᾶσαν τὴν οἰκουμένην. The inhabited world as the Romans rated it, the Mediterranean world.
ἀπογράφεσθαι. Technical word for the periodical census, every fourteen years, begun by Augustus as shown by the Egyptian papyri. This was the first, the beginning, and so the present tense.

2. πρώτη. An evident allusion to the second census (Acts v:37) taken also like the first, as is now proven, under Quirinius.

3. ἀπογράφεσθαι. The papyri show that in Egypt this census was by households, ἀπογραφὴ κατ' οἰκίαν, and in the home town.

5. ἀπογράψασθαι. Causative middle. R., p. 808.

σὺν. Naturally this means that Mary also was enrolled. Luke has been wonderfully vindicated by modern discovery in the historical statements in these verses. See my *Luke the Historian in the Light of Research.*

II:8–20

9. ἐπέστη. Ingressive aorist active indicative. R., p. 834. Note ἐπιστᾶσα in ii:38. Cf. ἐπίστηθι (2 Tim. iv:2).

ἐφοβήθησαν φόβον μέγαν. Ingressive aorist and cognate accusative with passive voice. R., pp. 834, 478.

10. εὐαγγελίζομαι. The gospel, the good news. Cf. i:19.

11. Σωτήρ. First use in the New Testament and here only in Luke. The article τὸ with σημεῖον is omitted by BΞ, but wrongly.

Χριστὸς Κύριος, or Messiah Lord, or Christ the Lord.

14. Hort's punctuation and probably correct. Glory not only in heaven, but now also on earth.

15. τὸ ῥῆμα τοῦτο τὸ γεγονὸς. A Hebraistic use of ῥῆμα (saying) for "thing" as is made plain by γεγονός.

16. σπεύσαντες. Aorist participle of simultaneous action. R., pp. 860–1.

ἀνεῦραν. The finding is the result of search as the preposition shows (perfective use). R., pp. 826–8, 835.

19. συνετήρει. Imperfect indicative and so linear and note σύν. Note also πάντα τὰ ῥήματα ταῦτα "all these things."

συνβάλλουσα. Placing together this and that, comparing each detail with the others, musing and mulling over the whole. See Luke xxiv:17 ἀντιβάλλετε for conversation.

II:21

21. τοῦ περιτεμεῖν. Aorist infinitive (punctiliar action) of purpose (genitive case with article). R., pp. 1060–1, 1066–7, 1080–1, 1088–9.

καί. Note the two uses of καί in this sentence, the one introductory, the other consequential.

Luke does not give the meaning of the name here or in i:31, but note σωτὴρ in ii:11.

κληθὲν. Repeating ἐκλήθη.

τοῦ συλλημφθῆναι αὐτόν. First aorist passive articular infinitive with accusative of general reference. R., pp. 489–90.

II:22–24

22. αὐτῶν. Lev. xii:6 has αὐτῆς. Here apparently Joseph is included with Mary. κατὰ. So in ii:24.

τοῦ παραστῆσαι. Constative aorist, to place beside. A genitive infinitive of purpose. R., pp. 831–4.

23. γέγραπται. Perfect passive indicative, stands written, the usual formula for quotation of the Old Testament. R., pp. 895–6.

κληθήσεται. Volitive future indicative passive. R., p. 874.

Ex. xiii:2, 12.

24. τοῦ δοῦναι. Constative aorist infinitive of purpose. R., pp. 831–4. Lev. xii:8. ζεῦγος means a yoke.

II:25–35

25. εὐλαβής. Means taking hold carefully.

προσδεχόμενος. See ii:38. Used by Joseph of Arimathea in xxiii:51. Cf. προσδοκῶν of Zachariah in i:21.

παράκλησιν. No article though τοῦ Ἰσραήλ.

26. ἦν κεχρηματισμένον. Periphrastic past perfect passive indicative. The word has an interesting history in its use with the heathen oracles. It is from χρῆμα, a matter of business. R., p. 906.

πρὶν (ἢ) ἂν ἴδῃ. Subjunctive rather than infinitive because preceded by negative μὴ ἰδεῖν. Subjunctive retained when optative possible (Acts xxv:16) after past time. R., p. 977.

τὸν Χριστὸν Κυρίου. See ii:11.

27. τὸ ἱερόν. The temple as a whole, not the sanctuary.

ἐν τῷ and the infinitive, as is common in Luke.

τοῦ ποιῆσαι. Common construction to express purpose.

τὸ εἰθισμένον. Perfect passive articular participle.

28. δέσποτα. Proper with δοῦλον.

ἀπολύεις. Linear present indicative.

τὸ σωτήριον. The saving thing or power.

33. ἦν θαυμάζοντες. Periphrastic imperfect. Verb singular with πατὴρ and participle plural with both.

λαλουμένοις. Present passive participle (linear), repetition. R., p. 880.

34. κεῖται. Cf. κεῖμαι in Phil. i:16. Present passive indicative, but perfect in meaning. R., pp. 881, 906.

ἀντιλεγόμενον. Present passive participle. Repetition. R., p. 880.

35. ὅπως ἄν. Purpose connected with κεῖται. Note ἄν.

διαλογισμοί. The word suggests the hesitations and doubts, back and forth (δια—), before one steps forth and takes a stand for Christ.

ἀποκαλυφθῶσιν. Aorist passive subjunctive. Revealed, brought out into the light, no longer hidden in the heart. Christ is the touchstone of hearts.

II:36–38

36. προβεβηκυῖα ἐν ἡμέραις πολλαῖς. Cf. i:7.

37. ἕως ἐτῶν ὀγδοήκοντα τεσσάρων. This naturally means eighty-four in all. Vulgate has *usque ad.*

οὐκ ἀφίστατο. Imperfect indicative.

νύκτα καὶ ἡμέραν. Accusative case. R., pp. 469–71.

38. ἐπιστᾶσα. See ii:9 of the angel and x:40 of Martha.

ἀνθωμολογεῖτο. Inchoative imperfect. Note ἀνθ-. R., p. 885.

αὐτοῦ. The child, not God.

προσδεχομένοις. See i:25 of Symeon. There were some few like Symeon and Hannah who longed and looked for a spiritual Messiah unlike the Pharisees who desired a political deliverer and the Sadducees who expected nothing.

λύτρωσιν. The usual form is ἀπολύτρωσις, as in Paul's Epistles. But see Mark x:45; Matt. xx:28 for λύτρον. The reference is to the price of a slave

which is paid to set him free. See papyri and inscriptions.

II:39–40

40. ηὔξανεν καὶ ἐκραταιοῦτο. Imperfect tense as in i:80 of the Baptist.

πληρούμενον. Present passive participle and linear action likewise.

The Braid Scots version has verse 40 thus: "And the bairn grew, and wax't strong; fu' o' wisdom; and God's tender favor was wi' him."

II:41–52

41. ἐπορεύοντο. Imperfect of customary action. R., p. 884.

42. ἐγένετο. Not ἦν.

43. ἀναβαινόντων. Present participle of customary action. R., p. 880.

παῖς, not παιδίον.

44. συνοδίᾳ. The Nazareth caravan to the feast.

ἀνεζήτουν. R., pp. 826–8, 885.

46. εὗρον. Effective aorist. R., p. 835. διδασκάλων. Rabbis.

ἐπερωτῶντα. Note ἐπ-.

47. ἐξίσταντο. Imperfect tense.

49. ἐν τοῖς. Papyri show "house" to be correct rather than "business."

51. κατέβη. Went down.

ἦν ὑποτασσόμενος. Periphrastic imperfect passive.

διετήρει. Imperfect tense.

52. προέκοπτεν. Imperfect tense. Note προ-, to cut forward like pioneer in forest.

παρὰ. By the side of, from the standpoint of.

III:1–2

1. ἡγεμονίας. Our hegemony. Luke names first the Roman emperor, then the provincial ruler of Palestine, then the ecclesiastical rulers. It is a careful effort to date the beginning of John's ministry. It is complicated by the fact that Tiberius ruled as associate with Augustus for two years in the provinces before he became sole emperor. But Judea was a province and so that was a proper notation.

A Lysanias is mentioned by Josephus as being king of Abilene, not tetrarch, sixty years before this time, but inscriptions speak of a tetrarch Lysanias in Abilene while Tiberius ruled, evidently the one meant by Luke.

ἐπὶ. Common way of reckoning time. R., p. 603.

Ἄννα. Genitive of Ἄννας. He was high priest A.D. 7–17 and retained the title in popular usage when his son-in-law Caiaphas succeeded him in office. But even so, with all of Luke's pains, we do not know the precise year when John began his ministry, for Luke gives no specific year and we do not know the year when Jesus was born. If Jesus was not born later than B.C. 5, then John began his ministry not later than A.D. 25.

III:3–6

3. βάπτισμα. Because of modern controversies this word, by common consent, is transliterated, not translated.

μετανοίας. Repentance (a Latin word) is a most unfortunate translation, as it means mere sorrow,

while the Greek word means a change of mind and purpose and life. But the mistranslation is now firmly grafted upon our theological terminology.

εἰς. This preposition is the subject of much controversy also, but there is no way to evade it as with baptism except by an awkward phrase like this. The English "for" means purpose, while "on" or "upon" means "because of." Each is good Greek (cf. Matt. x:31; xii:41 where εἰς means "at," "in") since εἰς is simply a later form of ἐν. See R., p. 592.

4. Isa. xl:3–5.

Ἑτοιμάσατε. Ingressive aorist. R., p. 834.

ποιεῖτε. Present imperative and so linear.

6. σὰρξ. Flesh. τὸ σωτήριον. The saving act.

III:7–14

7. ἔλεγεν. Imperfect here and customary action. R., p. 884. This form is sometimes probably aorist like ἔφη.

ὑπέδειξεν. Suggested, put you up to. Ingressive aorist. R., p. 834.

8. ποιήσατε. Effective aorist imperative. R., p. 835.

ἄρξησθε. Ingressive aorist subjunctive. R., p. 834, Μή and the aorist subjunctive prohibits beginning an action and here the very word adds to that idea. R., pp. 852–4. Matthew iii:9 has δόξητε.

ἐγεῖραι. Aorist infinitive. Do it now and at once.

9. ἤδη δὲ καὶ. Vivid use of particles.

πρὸς. Right before.

ἐκκόπτεται—βάλλεται. Futuristic present. Note ἐκκ., cut out.

10. ἐπηρώτων. Imperfect (iterative). R., p. 884.
ποιήσωμεν. Deliberative subjunctive and aorist tense (do here and now). R., pp. 934–5.

11. χιτῶνας. Inner garments and not the outer (ἱμάτιον).
μεταδότω. Aorist imperative. Share in this case.
ποιείτω. Present imperative. As a habit.

12. τελῶναι. Publicans (*publicani*).

13. Μηδὲν πράσσετε. Present imperative in prohibition. They were doing this very thing. R., pp. 853–4.

14. στρατευόμενοι. Men on military duty.
Μηδένα διασείσητε. Aorist subjunctive with μή. Forbids beginning deeds of violence to which soldiers were so prone, like ruthlessness in the great war. Our word seismic comes from σείω. R., pp. 852–4.
μηδὲ συκοφαντήσητε. Aorist subjunctive likewise with μή. The verb was used for making false charges so as to extort money, originally from shaking the figs out of the tree.
ὀψωνίοις. Cooked food, rations, wages.

III:15–17

15. προσδοκῶντος. Present participle, genitive absolute.
διαλογιζομένων. Reasoning back and forth (δια —).
μή ποτε. See 2 Tim. ii:25. The optative εἴη is due to the indirect question. Note absence of ἄν.
ὁ χριστός = ὁ Μεσσίας, the Anointed One.

16. ἀπεκρίνατο. Effective aorist. Cut short their queries by his abrupt reply. See John i:20.
ὕδατι. Locative case as in Acts i:5. R., p. 521. Matt. iii:10 has ἐν ὕδατι. It is immaterial in the Greek whether ἐν is used or not.
οὗ—αὐτοῦ. Hebraistic repetition of the pronoun.

ἱκανὸς. From ἱκνέομαι, to arrive at, be ready at, be ready for, capable of, fit for.

λῦσαι. Punctiliar action, aorist infinitive.

αὐτὸς. Emphatic here in the nominative.

17. διακαθᾶραι. Effective aorist with perfective use of δια-, R., pp. 826–8, 835.

ἀποθήκη. Barn or storehouse. Cf. παραθήκη in 2 Tim. i:12, 14 for treasury or bank.

ἀσβέστῳ. Our asbestos; σβέννυμαι and α privative.

III:18–20

18. Note μὲν οὖν.

ἕτερα. Not necessarily different, but additional, as here.

εὐηγγελίζετο. Iterative or customary imperfect. R., p. 884.

19. ἐλεγχόμενος. Iterative present participle passive.

προσέθηκεν. Effective aorist with perfective use of προσ-. R., pp. 826–8, 835.

ἐπὶ πᾶσιν. κατέκλεισεν. Effective aorist with perfective use of κατά (down, we say up). R., pp. 826–8, 835.

III:21–22

21. ἐν τῷ βαπτισθῆναι. Constative aorist passive infinitive, summing up the whole baptismal record of John, not meaning that nobody else was baptized by John afterwards. Vulgate has *cum baptizaretur*.

βαπτισθέντος. Aorist passive participle, single act and punctiliar.

προσευχομένου. Present middle participle, describing what was going on after the baptismal act.

22. εὐδόκησα. Timeless aorist indicative, constative. D, Old Latin, Justin, Clement read ἐγὼ σήμερον γεγέννηκα σέ after Ps. ii:7, a manifest correction to suit that Scripture.

III:23–38

23. ἀρχόμενος. Present middle participle. Vulgate *incipiens.*

ὡς ἐνομίζετο. Implying that Jesus was not the actual son of Joseph. Luke has already shown that Jesus is not the real son of Joseph. Note also the absence of the article with ὢν υἱός, and with Ἰωσήφ, but presence thereafter of τοῦ. Luke, as a Gentile, apparently gives the actual genealogy of Jesus through Mary while Matthew in i:1–17, as a Jew, gives the legal genealogy of Jesus through Joseph.

27. Ζοροβάβελ. The Greek has difficulty in transliterating the Hebrew names. Most of them are indeclinable in this list. Sometimes the spelling is only approximately like the Hebrew.

28. Ἰησοῦ. Jesus in Greek.

30. Ἰούδα. Judas in Greek.

33. Westcott and Hort omit Amminadab on the authority of B (Codex Vaticanus) alone. It is very easy for a scribe to drop a name in copying a list like this.

37. Ἐνώχ. Henoch in Greek.

IV:1–13

1. ἦγετο. Imperfect. Led continuously.

ἡμέρας. Ambiguous position in the Greek, but true

of the leading of the Spirit and the tempting by the devil.

πειραζόμενος. Present passive participle. So linear.

2. ἐπείνασεν. Ingressive aorist. R., p. 834.

3. εἰ and present indicative. Condition of the first class, determined as fulfilled, assumed to be true. So also in verse 9. R., pp. 1007–1012.

υἱὸς τοῦ Θεοῦ. Not the Son of God, but son of God.

4. Deut. viii:3. ἄρτῳ. Same word as ἄρτος loaf above.

5. ἔδειξεν. Constative aorist. R., pp. 831–4.

στιγμῇ. Point of time.

6. παραδέδοται. Perfect passive indicative. The devil claimed possession, but he was an interloper and robber. He had no pact with God.

7. προσκυνήσῃς. Aorist subjunctive. Punctiliar action. Condition of third class. R., pp. 1016–20.

8. Deut. vi:13.

9. πτερύγιον. Wing, but what wing is not known.

10. βάλε. Effective aorist imperative. R., p. 835. Ps. xci:11–12.

12. Deut. vi:16.

13. ἀπέστη ἀπ' αὐτοῦ. Curiously enough the word "apostasy" (standing off) comes from this word.

IV:14–15

14. δύναμις, not ἐξουσία as in iv:6.

15. ἐδίδασκεν. Inchoative imperfect. R., p. 885.

IV:16–30.

16. ἦν τεθραμμένος. ℵ and some late uncials and cursives read ἀνατεθραμμένος. It is, of course, past perfect passive indicative (periphrastic).

τὸ εἰωθὸς αὐτῷ. What had become custom to him (perfect active participle). A glimpse into the habits of Christ's youth.

ἀνέστη. As Paul often did when the opportunity was offered.

ἀναγνῶναι. Ingressive aorist active infinitive. R., p. 834.

17. βιβλίον. No article.

εὗρεν. By unrolling the scroll.

18. Is. lxi:1, 2, 6.

ἔχρισεν. Aorist indicative (punctiliar). Did anoint (single act). εὐαγγελίσασθαι. The gospel in Isaiah.

ἀπέσταλκεν. Present perfect indicative. Commission permanent and holds.

20. τῷ ὑπηρέτῃ. Note article. Word means under-rower literally.

ἐκάθισεν. Effective aorist. R., p. 835.

ἦσαν ἀτενίζοντες. Periphrastic imperfect active. Intense eagerness in the look. Cf. Acts i:10.

22. ἐμαρτύρουν and ἐθαύμαζον. Inchoative imperfects. R., p. 885.

23. παραβολήν. One form of parable. First use of the word in Luke.

ποίησον. Aorist imperative. Do now at once.

πατρίδι. Land of your fathers.

γενόμενα. Aorist participle supplementary in indirect discourse.

25. ἐκλείσθη. Effective aorist passive indicative. R., p. 835. We say the sky was closed or the heavens were brass.

26. 1 Ki. xvii:9.

28. ἐπλήσθησαν. Effective aorist passive. R., p. 835.

ἀκούοντες. Present active participle (while hearing).

29. ἐξέβαλον. Effective aorist active indicative. R., p. 835.

ἤγαγον. Effective aorist active. R., p. 835.

ᾠκοδόμητο. Past perfect passive. State of completion.

κατακρημνίσαι. Aorist active infinitive (effective).

30. ἐπορεύετο. Imperfect middle (started to go). R., p. 885.

IV:31–37

31. ἦν διδάσκων. Periphrastic imperfect inchoative. R., p. 885. ἐν τοῖς σάββασιν is used for one sabbath or for more. It is sometimes difficult to decide.

32. ἐξεπλήσσοντο. Imperfect passive. Descriptive. R., p. 883. Were continually struck out of themselves. ἐν.

ἐξουσία. Not power over the people, but possession of authority in himself, the note of authority.

33. ἔχων. Common Greek idiom.

ἀνέκραξεν. Called back with sort of hysteria.

34. τί ἡμῖν καὶ σοί. Ethical dative.

οἶδά σε τίς εἶ. Prolepsis with interrogation.

35. φιμώθητι. Be muzzled. Shut up. Effective aorist imperative. R., p. 835.

ῥάψαν. Effective aorist participle.

βλάψαν. Simultaneous aorist participle. R., pp. 860–1.

36. συνελάλουν πρὸς. Note tense and prepositions.

ὅτι. Ambiguous use, probably declarative (almost consecutive), rather than causal.

ἐν ἐξουσίᾳ καὶ δυνάμει. Associative (instrumental) use

of ἐν, common in Septuagint and occasional in all Greek. Note both ἐξουσία and δύναμις. ἐπιτάσσει. Military word.

37. ἠχώ. Our echo.

ἐξεπορεύετο. Imperfect middle, began to go out. R., p. 885.

IV:38–39

38. Ἀναστὰς. Jesus had probably been seated as in Nazareth (iv:20).

ἦν συνεχομένη. Periphrastic passive imperfect. Luke uses συνέχω three times as often as the rest of the New Testament and here in the medical sense.

πυρετῷ μεγάλῳ. Galen, the Greek physician, divides fevers into "great" (μεγάλοι) and "slight" (σμικροί). So Luke used a medical term here.

39. ἐπιστὰς ἐπάνω. Bends over tenderly like the physician.

διηκόνει. Conative imperfect. Cf. deacon. R., p. 885.

IV:40–41

40. εἶχον. Imperfect. Distributive and descriptive. R., p. 883.

ποικίλαις. Variegated. Used of trials in Jas. i:2.

ἐπιτιθείς. Present participle. Repetition. Luke alone preserves this detail with a physician's interest.

ἐθεράπευεν. Imperfect. Repetition. R., p. 884. Aorist supported by many documents as in Mark.

41. οὐκ εἴα. Imperfect of ἐάω. Kept refusing. R., pp. 884 f.

τὸν χριστὸν. The Anointed One.

IV:42–44

42. γενομένης ἡμέρας. Day having come.
ἔρημον. Deserted.
ἐπεζήτουν. Imperfect.
ἦλθον ἕως αὐτοῦ. Came up to him.
43. ἀπεστάλην. Second aorist passive.
44. ἦν κηρύσσων. Periphrastic imperfect active.
Ἰουδαίας. Correct text, not Γαλιλαίας. But Judea in the sense of all Palestine, meaning Galilee after all.

V:1–11

1. ἐπικεῖσθαι. Lying upon, pushing against.
ἦν ἑστώς. Periphrastic imperfect, for ἑστώς (second perfect participle) is purely linear in idea.
παρὰ τὴν λίμνην. The accusative (extension) is not to be pressed, as this original case is coming again to supplant the others with prepositions.
2. ἔπλυνον. So B D and probably correct.
3. ἠρώτησεν. Not merely for questions, but for requests.
4. χαλάσατε. Plural, as it took several men to lower the nets. They had helpers with them. Ἐπανάγαγε is singular. Usual word for "put off to sea". Double compound. See verse 3.
5. Ἐπιστάτα. Only by Luke in New Testament. Superintendent or overseer.
χαλάσω. Probably causative here.
6. συνέκλεισαν. Effective aorist. Shut together. R., p. 835.
7. ἑτέρῳ. Second, not different.
συλλαβέσθαι. Themselves take hold together with. Aorist middle infinitive.

8. Κύριε, not ἐπιστάτα.

9. περιέσχεν. Effective aorist. Hold around. R., p. 835. The helpers in the boat (employees).

10. κοινωνοί. Cf. μέτοχοι in verse 7.

ἔσῃ ζωγρῶν. Periphrastic future active and so linear. It means to catch men alive.

11. καταγαγόντες. Nautical term, bring down to land.

ἠκολούθησαν. Constative aorist, covering all the rest of their lives.

V:12–16

12. καὶ ἰδοὺ. Surprise that he was there. It was because he was "full of leprosy" that he was allowed to come, in the advanced stages (Lev. xiii:12–13).

ἐὰν θέλῃς. Third class condition, undetermined but with probability of determination. The leper is represented as having hope. R., pp. 1016–20.

καθαρίσαι. Aorist infinitive (punctiliar). Cleanse here and now.

13. καθαρίσθητι. Be cleansed at once. Aorist passive imperative.

14. Lev. xiv:4–10.

15. διήρχετο. So also συνήρχοντο.

16. ἦν ὑποχωρῶν. Periphrastic imperfect.

ἐν. Used often with verbs of motion as εἰς with verbs of rest, the same word in reality. R., pp. 584–5.

V:17–26

17. καὶ ἐγένετο. Luke's repetition of this idiom at the beginning of incidents shows that he treated each picture as a whole. His gospel is a series of pictures skilfully arranged to set forth Christ.

ἦν διδάσκων. Periphrastic imperfect.

νομοδιδάσκαλοι. Called γραμματεῖς in verse 21. Teachers of oral and written law.

Jerusalem. Already emissaries from headquarters are in Galilee.

18. εἰς τὸ ἰᾶσθαι. Present middle infinitive and note construction.

κλίνης. General term for various kinds of beds.

ἦν παραλελυμένος. Past perfect passive periphrastic.

19. ποίας εἰσενέγκωσιν. Deliberative aorist subjunctive. R., pp. 934–5. ποίας. Genitive case. Supply ὁδοῦ.

καθῆκαν. Effective aorist. R., p. 835.

κλινιδίῳ. Diminutive of κλίνη. Possibly mattress of the κλίνη.

Mark ii:4 has κράβαττον.

20. ἀφέωνται. Doric perfect passive indicative for Attic ἀφεῖνται.

21. Contemptuous use of οὗτος.

22. διαλογισμούς. Pro's and con's. Cavillings.

24. ἐξουσίαν. Authority, power.

πορεύου. Present middle imperative.

26. παράδοξα. Paradoxes.

V:27–32

27. ἐθεάσατο. Gave a searching look. Aorist middle.

ἀκολούθει. Present imperative. Linear action.

28. ἠκολούθει. Imperfect (inchoative).

29. δοχὴν. From δέχομαι receive.

ἦσαν κατακείμενοι. Periphrastic imperfect. Reclining according to custom.

αὐτῶν. Some manuscripts have αὐτοῦ (Jesus).

30. αὐτῶν. The scribes that were Pharisees as most of them were. Some were Sadducees.
ἐγόγγυζον. Imperfect. Onomatopoetic word.
ἁμαρτωλῶν. Social outcasts. Publicans linked with them by one article τῶν.

31. οἱ ὑγιαίνοντες. The sound.
οἱ κακῶς ἔχοντες. Those who have it bad.

V:33–39

33. δεήσεις ποιοῦνται. Formal and stated prayers. Linear presents.

34. νηστεῦσαι. Aorist active infinitive, single act. Μή expects the answer no to a question.

36. παραβολὴν. Cf. iv:23. Means placing alongside. He gives three parables in this paragraph.
ἐπιβάλλει. Patch is ἐπίβλημα.
συμφωνήσει. Our symphony, harmony.

37. νέον, not καινόν (used of patch), young, while καινόν is fresh.
ἀσκοὺς. Skinbottles still used in Palestine.
ἐκχυθήσεται. From ἐκχέω, future passive.

38. βλητέον. Only use of the classic idiom of the verbal in -τέον in the New Testament. Transitive and expresses necessity. R., p. 1099.
καινοὺς of the skins, but νέον of the wine except in 38.

39. Westcott and Hort bracket this sentence. It does not appear in D and some Old Latin manuscripts. It is probably genuine.

VI:1–5

1. The Western and Syrian documents read δευτεροπρώτῳ, probably due to the insertion of πρώτῳ and then of δευτέρῳ because of iv:31 and v:6.

Ἔτιλλον. Inchoative imperfect. R., p. 885. Mark ii:23 has ἤρξαντο ὁδὸν ποιεῖν τίλλοντες.

ψώχοντες. This and the plucking was the "work."

2. Plural and so addressed to the disciples as in v:30, but Jesus answers for the disciples.

οὐκ ἔξεστιν. Not permitted or allowed.

3. ἀνέγνωτε. The οὐδὲ formally expects the answer "yes," but implies that they had not.

4. ὡς. Westcott and Hort bracket because B D do not have it. Probably genuine.

1 Sam. xxi:1–6. In 1 Sam. xxi:7 and Neh. x:33 we find ἄρτοι τοῦ προσώπου, loaves of the presence (of God).

5. This is the order in the Greek of Westcott and Hort, and probably right (Neutral Class), and without καὶ of the Western and Syrian classes. At the close of verse 4 D (Codex Bezae) gives the story of Christ's saying to the man whom he found working on the sabbath: "Man, if you know what you are doing, happy are you; but if you do not know, you are accursed and a transgressor of the law."

vi:6–11

6. ἑτέρῳ. A second, but not necessarily the next, sabbath.

τὴν. What synagogue Luke does not tell. Note καὶ αὐτοῦ rather than οὗ.

7. παρετηροῦντο. Interesting word. Imperfect tense, middle voice, and παρά in composition.

εἰ. "If," common in indirect questions.

θεραπεύει. So ℵ A D L (Western and Alexandrian). BΔ Cop (neutral) have θεραπεύσει as Mark iii:2.

But θεραπεύει is probably futuristic present. R., p. 869.

εὕρωσιν. Aorist subjunctive (punctiliar), purpose with ἵνα.

κατηγορεῖν. Present infinitive (linear).

8. διαλογισμοὺς. Reasonings, quibbles.

ξηρὰν τὴν χεῖρα. Predicate position of adjective.

στῆθι. Aorist imperative (punctiliar, ingressive). R., p. 834.

εἰς τὸ μέσον. Into the midst, so that all could see.

ἔστη. Ingressive aorist.

9. ἐπερωτῶ. Note ἐπ- (in addition).

εἰ with a direct question is untranslatable save as an ellipse or aposiopesis. See use in indircct question in vi:7.

ἀγαθοποιῆσαι ἢ κακοποιῆσαι. Aorist active infinitive of single act. The rabbis professed to act on this principle in matters of life and Jesus appealed to it.

ἀπολέσαι. Aorist active infinitive, with reference to their plotting his death on the sabbath.

10. περιβλεψάμενος. Aorist tense and middle voice. Mark iii:5 adds μετ' ὀργῆς.

ἔκτεινον. Aorist active imperative. Do it at once.

ἀπεκατεστάθη. Double compound (perfective use of both prepositions) and double augment. Aorist passive indicative, effective use of aorist. R., pp. 826–8, 835.

11. αὐτοὶ δὲ. Emphatic use of αὐτοί.

ἀνοίας. More than anger, lack of sense that corresponds to dementia.

διελάλουν. Inchoative imperfect. R., p. 885.

τί ἂν ποιήσαιεν. Apodosis of a condition of the fourth

class (undetermined with less likelihood of determination) without protasis. The deliberative optative with ἄν is simply retained in the direct question. See Acts xvii:18. R., pp. 1021–2.

vi:12–19

12. εἰς τὸ ὄρος. Luke does not tell what mountain it was. It was not necessarily near Capernaum, though after the sermon (vii:1) he went to Capernaum.

ἦν διανυκτερεύων. Periphrastic imperfect.

13. καὶ ἐκλεξάμενος. Aorist middle participle. Chose by himself and for himself. This καὶ ἐκλεξάμενος is parallel with καὶ καταβὰς with the principal verb ἔστη. But I have broken up this long sentence because of the list of names between the two participles.

ἀποστόλους. Messengers or missionaries. Luke does not say that this title was bestowed at this time. The order is that of later development. Judas the traitor comes last naturally and Peter is put first because of his leadership after Christ's Ascension. Bartholomew is supposed to be the same as Nathaniel. Simon the Zealot had belonged to the party of Zealots who brought on the War with Rome. There are two with the name Simon, two named James, and two named Judas.

18. ἦλθαν. Antecedent action by aorist indicative.

ἐνοχλούμενοι. From ὄχλος, a crowd, and so annoyance.

ἐθεραπεύοντο. Imperfect passive. And note ἰαθῆναι just above and ἰᾶτο in verse 19. In Acts xxviii:8–9 Luke has ἰάσατο of the miraculous healing of the

father of Publius by Paul and ἐθεραπεύοντο of the cures wrought by Luke the physician. But no such distinction is made here. Both verbs are used of the cures by Jesus.

VI:20–23

20. μακάριοι. Not εὐλογητοί, blessed.
χορτασθήσεσθε. χόρτος is grass or fodder. χορτάζω is to satisfy with any kind of food.

22. μισήσωσιν. Aorist subjunctive. Ingressive. Come to hate you. R., p. 834. So of the following verbs with ὅταν.
ἀφορίσωσιν. Social and ecclesiastical ostracism. Cf. John ix:34 of the blind man.
ὄνομα. The name disciple, not individual names. Name of Christ to be despised and his followers.

23. χάρητε. Second aorist passive imperative. Ingressive. R., p. 834.

VI:24–26

24. ἀπέχετε. Used in the papyri for receipt in full. R., pp. 828, 866.

VI:27–49

27. τοῖς ἀκούουσιν. Present participle and so linear.
ἀγαπᾶτε. Present imperative and so linear. Have the habit of loving. So with the other imperatives in this sentence.

28. καλῶς ποιεῖτε. Treat them well always.

29. μὴ κωλύσῃς. Aorist subjunctive in prohibition. Do not begin to do such a thing. Ingressive aorist. R., pp. 851–4.

χιτῶνα. In contrast with ἱμάτιον, outer garment.

30. δίδου. Present active imperative. Give as a habit.
μὴ ἀπαίτει. As a habit. Present imperative.

31. ἵνα ποιῶσιν. Present subjunctive. Linear.

32. εἰ ἀγαπᾶτε. Present indicative and linear. Condition of first class.

33. ἐὰν ἀγαθοποιῆτε. Present subjunctive and linear. Condition of third class. So in verse 34.

34. ἀπολάβωσιν τὰ ἴσα. Effective aorist subjunctive with perfective use of ἀπο- (like receipt); τὰ ἴσα, the equal amounts.

35. μηδὲν ἀπελπίζοντες. Not without hope.

36. Γίνεσθε οἰκτίρμονες. Present imperative. Linear.

37. μὴ κρίνετε. Present imperative in prohibition and linear.
μὴ καταδικάζετε. Present imperative in prohibition and note κατα-.
ἀπολύετε. Pardon. Present imperative and linear.

38. πεπιεσμένον. Perfect passive participle.
ὑπερεκχυννόμενον. Double compound of present middle participle.
δώσουσιν. Will give.
κόλπον. Bosom, the pocket made by the loose robe above the girdle.
ἀντιμετρηθήσεται. Note ἀντι-

40. κατηρτισμένος. Perfect passive participle.
Cf. ἐξηρτισμένος. 2 Tim. iii:17.

41. κάρφος. Like cinder or chaff or chip.
δοκὸν. Like the joist or beam in a house.

43. οὐ γὰρ ἔστιν. Note accent of ἔστιν.

44. συλλέγουσιν. Note plural, folks.

45. ὁ ἀγαθὸς (not καλὸς) ἄνθρωπος.

47. ποιῶν. Keeps on listening (ἀκούων) and practicing. Note anacoluthon with πᾶς. R., p. 436.

48. Note hendiadys.

προσέρηξεν. Crashed or dashed against. Ingressive aorist. R., p. 834.

οὐκ ἴσχυσεν. Aorist. Did not get strength enough.

καλῶς οἰκοδομῆσθαι. Perfect passive infinitive without reduplication. The Western and Syrian classes read τεθεμελίωτο as in Matt. vii:25.

49. συνέπεσεν. Fell together. Effective aorist. R., p. 835.

ἐγένετο. Became, though awkward in English.

VII:1–10

1. ἐπειδή. When now. This verse really belongs to Chapter vi.

2. ἑκατοντάρχης. Roman captain. All of them that are mentioned in the New Testament appear in a favorable light.

ὅς. Relative, like καὶ οὗτος.

3. διασώσῃ. Effective aorist subjunctive. Note δια-. R., pp. 826–8, 835.

4. παρεκάλουν. Imperfect (iterative). R., p. 884.

5. ᾧ. Relative with consecutive force. R., p. 996.

παρέξῃ. Future middle second person singular.

6. ἐπορεύετο. Imperfect (inchoative). R., p. 885.

λέγων. Centurion saying by them.

Μὴ σκύλλου. Present imperative (linear) and direct middle. Common word in the papyri in this sense. Originally meant to flay like our "skin."

ἱκανός. Not ἄξιος.

7. εἰπὲ λόγῳ. Speak with a word.

παῖς. In sense of δοῦλος, not of υἱός.

8. ὑπὸ ἐξουσίαν τασσόμενος. Present passive participle (linear).

πορεύεται. Aoristic present indicative like πορεύθητι. R., pp. 865–6. So with ἔρχεται and ποιεῖ (note ποίησον). Ἔρχου is exclamatory in origin like ἔγειρε.

9. στραφεὶς. Suddenly. Second aorist (ingressive) passive participle.

VII:11–17

11. ἐν τῷ ἑξῆς. Supply χρόνῳ. But ℵ C D read τῇ ἑξῆς (supply ἡμέρᾳ).

12. ἐξεκομίζετο. Imperfect (descriptive). R., p. 883. Polybius and Plutarch use it of carrying out for burial.

τεθνηκὼς. Perfect active participle. Actually dead.

μονογενὴς. Used of Jesus (John i:18).

ὄχλος ἱκανὸς. Some of them hired mourners.

13. ἐσπλαγχνίσθη. Ingressive aorist passive. R., p. 834.

15. ἀνεκάθισεν. Used by medical writers for the sick sitting up in bed. Only in Luke in New Testament. ὁ νεκρός, the corpse.

16. ἐπεσκέψατο. Ingressive aorist. Cf. Luke i:78 (Zachariah).

αὐτοῦ = Jesus.

VII:18–23

18. οἱ μαθηταὶ αὐτοῦ. See also 5:33. John had a group of "learners" who followed him in preference to Jesus.

19. ὁ ἐρχόμενος. A phrase for the Messiah. See John xi:28.

προσδοκῶμεν. Deliberative subjunctive and present tense (linear). R., pp. 934–5.

ἕτερον. Can be of a different kind or another (second) of the same kind is as most likely here.

20. Here B reads ἄλλον with the Western class that supported ἄλλον in verse 19. It shows that no special difference is designed between ἕτερον and ἄλλον here. The minor prophets speak of the *Habba'* or the Coming One.

21. ἐθεράπευσεν. Constative aorist.

μαστίγων. Strokes or lashes of a whip, calamities.

ἐχαρίσατο. Constative aorist.

βλέπειν. Present infinitive, seeing.

22. αὐτοῖς. The two messengers from John.

ἀπαγγείλατε. Same word as in verse 18.

Isa. xxxv:5, 6; lxi:1.

23. σκανδαλισθῇ. Aorist passive subjunctive. Ingressive aorist. R., p. 834. Tripped by trap set for one. The devil had set this trap for John.

ἐν ἐμοί. Tragic as it was, John was finding the conduct of Christ hard to understand, for he was doing nothing to get him out of prison.

VII:24–35

24. θεάσασθαι. Ingressive aorist middle infinitive. Our "theater" is from this word.

27. περισσότερον. Comparative, but περισσός means overflowing.

Mal. iii:1. Not precisely like either the Hebrew or the Septuagint.

28. ὁ μικρότερος. In the Modern Greek the superlative

form has vanished. It is disappearing in the *koiné*, while the comparative takes its place.

μείζων. As of John in first part of the verse. R., pp. 276–81.

29. Possible that verses 29 and 30 are Luke's own comment, but hardly probable.

ἐδικαίωσαν. Causative, but to declare righteous, not to make righteous.

31. οὖν. This particle argues strongly against making verses 29 and 30 a comment of Luke interpolated into the address of Jesus. It is the comment of Jesus about the two classes in this attitude towards John. Now he raises the question of their attitude towards himself.

35. ἐδικαιώθη. Gnomic aorist passive. R., pp. 836–7.

VII:36–50

36. ἠρώτα. Imperfect.

φάγῃ. Aorist subjunctive. Single meal. Purpose with ἵνα.

κατεκλίθη. Aorist passive (effective).

37. ἁμαρτωλός. Probably a harlot, though the word does not necessarily mean that. Certainly not Mary Magdalene who is mentioned in viii:2 for the first time as a new character. The popular slander on Mary Magdalene is outrageous.

38. παρὰ. The guests reclined on the couches with the feet out. It was not considered respectable by the Jews for a woman to let down her hair in public. But this woman made this sacrifice for Jesus.

κατεφίλει. Imperfect. The compound did not al-

ways retain the added meaning, but probably did here.

μύρῳ. Ointment. Not known what it was.

39. B has ὁ with προφήτης.

ἐγινώσκεν ἄν. Second class condition, determined as unfulfilled. The condition deals with the statement, not the actual fact. R., pp. 1012–16.

ὅτι. Declarative rather than causal.

41. Five hundred worth, about two hundred and fifty dollars, and fifty would be twenty-five.

43. ὑπολαμβάνω. With a supercilious air.

πλεῖον. Comparative, but we prefer superlative even though it is between two.

44. αὕτη. Demonstrative in strong contrast. So each time.

46. οὗ χάριν. Jesus draws the application for Simon. Note use of χάριν as a preposition.

47. ἀφέωνται. Doric perfect passive.

The context and the next clause show that her love is explained (ὅτι) by her forgiveness, not the forgiveness by her love.

VIII:1–3

1. διώδευεν. Imperfect. Making one's way.

κατὰ πόλιν καὶ κώμην. Distributive use of κατά. R., p. 608.

κηρύσσω καὶ εὐαγγελιζόμενος. Note both words.

2. ἦσαν τεθεραπευμέναι. Perfect passive periphrastic.

3. ἕτεραι πολλαί. Not necessarily different kind of women.

αἵτινες. More definite, not more indefinite.

διηκόνουν. Imperfect. Cf. our deacon.

What belonged to them ὑπαρχόντων.

VIII:4–18

4. Note σπείρω, σπεῖραι, σπόρον. All from same root.

5. ὃ μὲν. Demonstrative. Luke does not here use ὃ δέ for the other kinds of seed, but καὶ ἕτερον.

τοῦ οὐρανοῦ. The vaulted covering of the sky.

κατέφαγεν. Second aorist (effective) with perfective use of κατά. But we say "eat up" where the Greek has "eat down." R., pp. 826–8, 835.

6. καὶ ἕτερον. Not different kind of seed, just another part of the seed. The soil differs, but the seed is the same.

φυὲν. Second aorist passive participle (ingressive). R., p. 834.

ἐξηράνθη. First aorist indicative (effective).

7. ἀπέπνιξαν. Effective aorist with perfective use of ἀπό. R., pp. 826–28, 835.

8. ἐφώνει. Iterative imperfect. R., p. 883.

9. εἴη. Optative because of indirect discourse (question), after past tense of indicative. Changed from ἐστίν.

10. γνῶναι. Come to know, ingressive aorist. Know by experience. R., p. 834.

μυστήρια. From μυέω, to blink, wink, to initiate. Christianity has mysteries of the soul and of grace, but they can be known. They are open to all who enter into fellowship with God in Christ and are thus not a secret cult like the mystery religions and do not follow lines of race, class, or sex.

ἵνα. Probably the consecutive use clearly established in the *koiné*. Cf. ὅτι. in Matt. xiii:13.

Isa. vi:10.

12. ἵνα Usual meaning here, purpose.
πρὸς καιρὸν. So long as conditions are favorable. They fall away (ἀφίστανται). Cf. apostasy from this word.

14. τὸ—πεσόν. The seed, but he at once turns to the soil (the hearers) οὗτοι. That is the *crux* each time.
συνπνίγονται. Vivid picture. Perfective use of σύν.
τελεσφοροῦσιν. Bring to perfection (τέλος).

15. τῇ καλῇ γῇ. But τὴν γῆν τὴν ἀγαθήν in verse 8.
ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ. Both adjectives here. Like the Greek phrase, "the beautiful and the good."
κατέχουσιν. Cf. Rom. i:18 for "hold down."

16. λύχνον ἅψας. Jesus concludes with this lesson from a lamp.

17. ἀπόκρυφον. Cf. our apocryphal for spurious.
ὃ οὐ μὴ γνωσθῇ. Double and emphatic negative with aorist subjunctive (futuristic).

18. ἔχῃ (twice). Present subjunctive and so linear (probably notion of getting, keep on getting).

VIII:19–21

19. παρεγένετο. Ingressive aorist. Singular with μήτηρ and supplied with ἀδελφοί.
συντυχεῖν. Second aorist infinitive (ingressive) from συντυγχάνω.

20. ἀπηγγέλη. Second aorist passive indicative (effective). So-called impersonal use, but the report brought is the subject.
ἑστήκασιν. Second perfect active intransitive.

21. Μήτηρ μου καὶ ἀδελφοί μου. Predicate, subject is οὗτοι. Note absence of article and presence of article in verse 20.

ἀκούοντες καὶ ποιοῦντες. Both present participles (habitual action).

VIII:22–25

22. ἐν μιᾷ τῶν ἡμερῶν. One of the days. Luke uses various phrases for dating the incidents.

ἐνέβη εἰς. Effective aorist. Use of both ἐν and εἰς shows identity.

ἀνήχθησαν. First aorist passive. Usual Greek idiom for putting out to sea with ἀνά. (up).

23. ἀφύπνωσεν. Ingressive aorist. Usually to awaken from sleep. Medical use to fall off into sleep as here. R., p. 834.

κατέβη. Effective aorist and perfective use of κατά. R., pp. 826–28, 834.

συνεπληροῦντο. Imperfect passive (inchoative). R., p. 885. Boat in reality, not the occupants.

ἐκινδύνευον. Imperfect (descriptive). R., p. 883.

24. ἐπιστάτα. Vocation. Repetition shows excitement. Means overseer.

ἀπολλύμεθα. Linear present middle indicative.

25. ἄρα. In view of the miracle over inanimate nature.

ὅτι. Consecutive, though causal idea is possible.

VIII:26–39

26. κατέπλευσαν. Effective aorist. Use of κατά for sailing towards land, the usual idiom.

Correct text. The discovery of the ruins of Khersa (Gerasa), a village on the mountain side, clears up this famous difficulty. Khersa was not far from the city of Gadara.

27. χρόνῳ ἱκανῷ. Associative instrumental. R., p. 527. *Koiné* furnishes examples in the papyri.

ἱμάτιον. He may have had on the undergarment, χιτών.

ἐν τοῖς μνημείοις. Ruins of tombs are now found near Khersa.

28. See iv:34 for the same idiom.

μή με βασανίσῃς. Aorist subjunctive in prohibition. Ingressive. Do not begin to torment. R., pp. 851–4.

29. παρήγγελλεν. Imperfect. Some Mss. have aorist.

πολλοῖς χρόνοις. Locative, but the associative instrumental is possible, for a long time. R., p. 527.

συνηρπάκει. Past perfect indicative active.

ἐδεσμεύετο. Imperfect passive.

30. Λεγιών. Normally four or five thousand, but not always full. Latin word, *legio*.

32. ἱκανῶν. Luke is fond of this word.

33. ὥρμησεν. Aorist (ingressive). R., p. 834.

κατὰ τοῦ κρημνοῦ. Ablative, down from.

ἀπεπνίγη. Second aorist passive. Effective. R., p. 835. Mark v:13 has ἐπνίγοντο (picturesque imperfect).

34. τὸ γεγονὸς. Second perfect active participle.

35. ἐφοβήθησαν. Ingressive aorist passive. R., p. 834.

36. συνείχοντο. Imperfect passive. Descriptive. φόβῳ μεγάλῳ. Instrumental case.

38. ἐξεληλύθει. Past perfect active. Cf. ἐξῆλθεν in verse 36.

VIII:40–56

41. ὑπῆρχεν. Progressive imperfect.

ἄρχων. See ἀρχισυνάγωγος in verse 49.

42. μονογενὴς. Only begotten.

43. συνέπνιγον. Cf. verse 33.

44. B D Syr^{sin} Sah Arm omit ἰατροῖς προσαναλώσασα ὅλον τὸν βίον (having spent all her living on physicians). See Mark v:26 for a still stronger complaint against physicians which Luke omitted, taking care of his profession.

49. ἔρχεται. Vivid historical present. R., p. 867.
παρά. Often in this sense.
μηκέτι σκύλλου. Present tense (linear).

52. ἐκόπτοντο αὐτήν. Imperfect middle. Were beating their breasts.

53. κατεγέλων. Imperfect (inchoative). Laughing down at him. R., p. 885.

55. δοθῆναι φαγεῖν. Two aorist (passive and active) infinitives. Done at once.

IX:1–6

2. ἀπέστειλεν. Same word from which ἀπόστολος comes.
κηρύσσειν. Present active infinitive, linear action.
ἰᾶσθαι. Present infinitive middle. Note same sense as θεραπεύειν in verse 1.

3. ἔχειν. Present infinitive as parallel with present imperative αἴρετε (both linear). Absolute use of infinitive. R., pp. 944, 1092–3.
χιτῶνας. Take only the one worn at the time.

6. εὐαγγελιζόμενοι. Evangelizing.

IX:7–9

7. τὰ γινόμενα. Present participle (linear).
διηπόρει. Inchoative imperfect. Perfective use of διά. R., pp. 826–8, 885

9. ἀκούω. Linear present.

IX:10–17

10. Bethsaida Julias on the northeastern side of the lake.
11. γνόντες. Second aorist active participle. Knowing.
    ἰᾶτο. Iterative imperfect.
12. ἀπόλυσον. Aorist imperative. Send right away.
    καταλύσωσιν. Aorist active subjunctive futuristic with ἵνα. Ingressive.
13. Δότε. Aorist imperative active. Instant action. Note position of ὑμεῖς.
    εἰ μήτι. Third class condition. Ἐὰν μήτι more usual, but εἰ μήτι with the subjunctive common enough in the *koiné*. R., pp. 1016–20.
    ἀγοράσωμεν. Aorist subjunctive. Ingressive. Not deliberative subjunctive, but just usual futuristic subjunctive in third class condition, undetermined with prospect of determination. R., pp. 1016–20.
14. ἄνδρες. Men besides women and children.
    κατακλίνατε. Aorist imperative. Causative verb.
16. ἐδίδου. Iterative imperfect. Vivid picture.
    παραθεῖναι. Aorist (punctiliar) for each act.
17. κόφινοι. The wallet carried by all travelling Jews. The σφυρίς (Mark VIII:8, used with the four thousand was a large basket capable of holding a man (Acts IX:25).)

IX:18–22

18. ἐν τῷ εἶναι προσευχόμενον. Periphrastic present infinitive with ἐν τῷ.
    συνῆσαν. If this is the correct text, the disciples were near by while Jesus prayed by himself. B f 157 read συνήντησαν. "They came to him."

20. τὸν Χριστὸν. The Anointed, the Messiah. See ii:26.

22. Δεῖ. Stands first in the sentence.

ἀποδοκιμασθῆναι. First aorist passive infinitive, effective. Rejected after investigation and finally.

IX:23–27

23. εἴ τις θέλει. First class condition, determined as fulfilled. Present indicative (linear). R., pp. 1007–12.

ἔρχεσθαι. Present middle infinitive. Linear, keep on after me.

ἀρνησάσθω ἑαυτὸν. Aorist middle (direct middle) with redundant reflexive pronoun. R., p. 811. Means to say "no" to oneself, deny, disregard one's own interests. Ingressive aorist. Do it first.

ἀράτω. Aorist imperative (punctiliar). Take it up afresh every day. Ingressive aorist.

ἀκολουθείτω. Present (linear) active imperative.

24. θέλῃ. Present (linear) active subjunctive with ὃς ἄν. Indefinite relative (cf. εἴ τις).

ψυχὴν. Not mere animal life, but the whole life. Jesus uses it in two senses (the life here and the life of the soul; himself in verse 25) in this sentence.

ὃς δ' ἂν—οὗτος. Resumptive use of οὗτος.

25. ὠφελεῖται. Present passive indicative. Is helped.

κερδήσας. Aorist active participle in conditional sense (so-called). R., pp. 1022–3. κερδήσας and ζημιωθεὶς are contrasted (gain and forfeit, κέρδος and ζημία).

26. ἐπαισχυνθῇ. First aorist (ingressive) passive subjunctive, but transitive here with accusative case. R., pp. 816–17.

ὅταν ἔλθῃ. Aorist (ingressive) active subjunctive.

27. οὐ μὴ γεύσωνται. Double negative with aorist (ingressive) middle subjunctive. R., pp. 854, 928–30.
ἕως ἂν ἴδωσιν. Aorist (ingressive) active subjunctive with ἕως.

IX:28–36

29. ἐγένετο ἕτερον. Here ἕτερος means different.
ἐξαστράπτων. Flashing forth.
31. ὀφθέντες. Aorist passive participle.
ἐξόδου. Exodus. Used of death also in 2 Pet. i:15.
32. ἦσαν βεβαρημένοι. Periphrastic past perfect passive.
βάρος means a burden.
διαγρηγορήσαντες. Effective aorist active participle. Perfective use of διά.
33. ποιήσωμεν. Ingressive aorist subjunctive (volitive). R., pp. 930–1.
34. ἐπεσκίαζεν. Indicative imperfect. Cf. i:35.
ἐφοβήθησαν. Ingressive aorist passive.
35. ὁ ἐκλελεγμένος. Correct text here, not ὁ ἀγαπητός.
36. ἐσίγησαν. Ingressive aorist.
ἑώρακαν. *Koiné* form for ἑωράκασιν, perfect active indicative.

IX:37–43

41. ἄπιστος. Unfaithful in xii:46 and incredible in Acts xxvi:8.
διεστραμμένη. Turned this way and that, wrong-headed. Perfect passive participle.
ἀνέξομαι. Future middle. Hold myself back from you.
προσάγαγε. Aorist for immediate action.
42. ἔρρηξεν. Effective aorist.

43. ἐξεπλήσσοντο. Imperfect passive (descriptive tense). Kept on being astonished (struck out).
μεγαλειότητι. Cf. Acts xix:27, 2 Pet. i:16. Greatness of God.

IX:44–45

44. θέσθε. Aorist (effective) middle imperative. Do it for your good.
ὦτα. Ears. Let them sink into your ears and beyond.
γὰρ. Explanatory use.

45. ἠγνόουν. Imperfect form ἀγνοέω. Cf. agnostic.
ἦν παρακεκαλυμμένον. Periphrastic past perfect passive. Only use of this compound in the New Testament.
αἴσθωνται. Aorist (ingressive) middle subjunctive with ἵνα μή.
ἐφοβοῦντο. Imperfect middle.

IX:46–48

46. τὸ τίς. Accusative of general reference.
ἂν εἴη. Apodosis of a condition of fourth class, undetermined with less likelihood of determination. R., pp. 1020–2.
μείζων. Comparative as superlative.

47. παρ' ἑαυτῷ. Place of prominence and honor.
ὁ μικρότερος. Comparative as superlative.

48. μέγας. Really great. Positive here more than comparative or superlative.

IX:49–50

49. ἐκωλύομεν. Conative imperfect. R., p. 885.

50. μὴ κωλύετε. Present imperative with μή. R., pp. 851–4, 890.

IX:51–55

51. ἀναλήμψεως. Taking up. Significant that Luke keeps that event in mind as the goal of Christ's earthly life.

συμπληροῦσθαι. Present passive infinitive and so linear.

ἐστήριξεν. Effective aorist active.

πορεύεσθαι. Present middle infinitive and so linear.

52. ὡς ἑτοιμάσαι. Ingressive aorist, active. Note ὡς here and Acts xix:24. Purpose.

53. οὐκ ἐδέξαντο. Negative aorist. Refusal.

ἦν πορευόμενον. Periphrastic imperfect. Use of πρόσωπον, like the Hebrew.

54. θέλεις εἴπωμεν. Use of θέλεις with deliberative subjunctive without ἵνα. Really double question. Seen in papyri. R., pp. 934–5. 2 Ki. i:10. Westcott and Hort put in the margin "as Elijah also did" because not in ℵ B L, but in A C D. Westcott and Hort also properly put in footnote: "And he said, 'Ye know not of what spirit you are' " (Western addition). This may be a true saying of Jesus, but is probably not a part of Luke's Gospel.

55. στραφείς. Ingressive aorist active participle.

IX:56–62

58. ποῦ κλίνῃ. Either aorist or present active (form the same) subjunctive (deliberative).

59. ἀκολούθει. Present imperative and so linear. Follow on to the end.

ἐπίτρεψον. Aorist imperative. Single request.

θάψαι. Aorist active infinitive. But his father was probably alive and well. See Tob. iv:3 about the Jewish idea of the duty of burying one's father, staying with him till dead and buried.

62. ἐπιβαλὼν. Aorist active participle. Punctiliar.
βλέπων. Present active participle. Linear.
εὔθετος. Verbal. Well adapted.

X:1–16

1. B D Syr^{cu} Syr^{sin} have "seventy-two."
ἀνὰ δύο. Two by two. Distributive use of ἀνά. R., p. 571.

4. Μὴ βαστάζετε. Present imperative. Linear. R., pp. 851–4, 890.
ὑποδήματα. Other than those worn at the time.
Μηδένα ἀσπάσησθε. Aorist middle subjunctive in prohibition (volitive). Punctiliar (ingressive). Do not stop to parley in a salutation on the road. R., pp. 851–4.

6. υἱὸς εἰρήνης. Hebraism. Lover of peace, marked by peace. Yet papyri show this idiom occasionally.
ἐπαναπαήσεται. Double compound (rest back upon). Second aoristic future passive. Ingressive.
ἀνακάμψει. Bend back, turn back.

7. ἐν αὐτῇ τῇ οἰκίᾳ. Not τῇ αὐτῇ οἰκίᾳ (the same house), but the house itself, that very house.
τὰ παρ' αὐτῶν. The things from them.
Μὴ καταβαίνετε. Present imperative, not aorist subjunctive.

8. εἰσέρχησθε. Present middle subjunctive, but εἰσέλθητε (aorist) in verses 5 and 10.

παρατιθέμενα. Present passive participle. From time to time.

9. ἤγγικεν. Perfect active indicative (linear plus punctiliar).

11. γινώσκετε. Present imperative. Go on gaining knowledge.

12. ἀνεκτότερον. Comparative of the verbal ἀνεκτός from ἀνέχω, hold back, restrain.

13. σάκκῳ. Sacks made of goats' hair (or other animals) were used to cover the heads of mourners.

15. Μὴ. Expects the answer "No."

Isa. xiv:13, 15.

καταβήσῃ. Future middle cf. καταβαίνω. Supported by B D syr^{c*}, but weighty evidence for καταβιβασθήσῃ, thrust down (future passive of καταβιβάζω).

16. ἀθετῶν. Puts at naught, alpha privative and τίθημι.

x:17–24

17. ὑποτάσσεται. Present middle (direct middle). Military figure, obeying orders.

18. ἐθεώρουν. Imperfect. Anticipatory use. Linear.

πεσόντα. Constative aorist participle. Single act, not πεπτωκότα (fallen) nor πίπτοντα (falling).

19. ἐξουσίαν. Authority. Not δύναμις (power). Ps. lxli:13.

οὐδὲν οὐ μὴ. Double compound negative.

20. ὅτι. Can mean "because."

ἐνγέγραπται. Stand written in book.

21. ἠγαλλιάσατο. Word for triumphant exultation.

εὐδοκία. Very Hebraistic idiom here.

22. παρεδόθη. Timeless aorist.

This passage is Johannine in conception and language

like Matt. xi:25–30. βούληται. Present subjunctive (futuristic) with ὅς ἄν.

x:25–37

25. ἐκπειράζων. Present participle expressing purpose.
27. Deut. vi:5; Lev. xix:18; Lev. xviii:5 (in verse 28). Ἀγαπήσεις. Volitive future.
29. δικαιῶσαι. Then and there. Aorist active infinitive.
30. ὑπολαβών. Classic idiom for picking up one's talk.
περιέπεσεν. Note περί around. He was surrounded by the robbers. Ingressive aorist.
31. ἀντιπαρῆλθεν. Double compound, παρά along, ἀντί opposite side of the road. R., pp. 572, 613.
34. κατέδησεν. Perfective use of preposition (bound *down*. We say, bind *up*). Effective aorist. R., pp. 826–8, 835.
ἐπιχέων. Note wine as well as oil like our use of alcohol as antiseptic and according to practice of Greek physicians.
κτῆνος. Any beast of burden, probably here a donkey.
πανδοχεῖον. Receiving everybody.
35. Two shillings or fifty cents, but worth more (dollar at least).
προσδαπανήσῃς. Note προσ-

x:38–42

39. παρακαθεσθεῖσα. First aorist passive. Ingressive. Note παρά and πρός.
ἤκουεν. Imperfect active (customary action). R., p. 884.
40. περιεσπᾶτο. Imperfect passive (inchoative). R., p.

885. Drawn around this way and that. Our "spasm" is from this verb.

ἐπιστᾶσα. Ingressive aorist participle.

κατέλειπεν. Progressive imperfect.

διακονεῖν. Present infinitive. Linear.

συναντιλάβηται. Ingressive aorist middle. Note double compound (ἀντί at her end, σύν along with me). See Rom. viii:26. R., pp. 572–3, 627.

41. θορυβάζῃ. Present middle. In a tumult.

42. The manuscripts vary here greatly. I follow A C P ΓΔ which give ἑνὸς δέ ἐστιν χρεία. The other readings probably come from this. ℵ B L (adopted by Westcott and Hort) give here a conflate reading: ὀλίγων δέ ἐστιν χρεία ἢ ἑνός. This conflate reading is early. The evidence for ὀλίγων δέ ἐστιν χρεία is not early, but it was likely an early change from the difficulty of ἑνός. Jesus means that, if necessary, they could make a meal on one dish, and better that in peace than so many dishes in turmoil. The one thing needful here is not salvation, but one dish in the meal.

μερίδα. The figure of the table still, though here the meaning is spiritual fellowship. Martha was also a follower of Christ, but she was letting concern for the table crowd out the best dish of all.

ἀφαιρεθήσεται. Future passive. Jesus refuses Martha's request.

XI:1–4

1. ἐν τῷ εἶναι προσευχόμενον. Periphrastic infinitive present (linear).

δίδαξον. Aorist active imperative. Do it now.

προσεύχεσθαι. Present infinitive.

2. ἁγιασθήτω. Aorist passive imperative. Urgent. Let it be done now.

ἐλθάτω. Aorist active imperative. Now.

3. δίδου. Present active imperative (linear).

ἐπιούσιον. Difficult word, but probably thus.

4. ἄφες. Aorist active imperative. Now.

μὴ εἰσενέγκῃς. Aorist active subjunctive in prohibition. Ingressive. Do not let us enter at all. R., pp. 851–4.

XI:5–13

5. There is anacoluthon in the Greek sentence. It begins with the interrogative τίς, but so much is added that the structure changes before the end.

εἴπῃ. Deliberative subjunctive (aorist) as the future indicatives ἕξει and πορεύσεται just before are also deliberative. R., pp. 934–5.

6. χρῆσον. Aorist (urgency) imperative from χίχρημι. It means to loan as a favor, not for interest like δανείζω.

πρός με. So often in sense of house.

7. εἴπῃ. Aorist subjunctive (deliberative) still with τίς. R., pp. 934–5.

Μή μοι κόπους πάρεχε. Furnish troubles. Present imperative with μή linear prohibition. R., pp. 851–4.

ἤδη κέκλεισται. Perfect passive indicative.

8. γε. Intensive particle of feeling.

ἀναιδίαν. Originally, shamelessness, impudence.

9. ἀνοιγήσεται. Second future passive.

11. Anacoluthon again. τίνα τὸν πατέρα object of αἰτήσει, but πατήρ is subject of ἐπιδώσει.

13. πόσῳ μᾶλλον. Instrumental case of measure. Christ employs "how much more," "much more" frequently.
ἐξ οὐρανοῦ. From heaven where he is.

XI: 14–26

14. ἦν ἐκβάλλων. Periphrastic imperfect.
15. ἐν βεεζεβοὺλ. Instrumental use of ἐν, power located in. The name is spelled various ways, but no Greek manuscripts give Beelzebub.
17. ἐρημοῦται. Present passive indicative. Linear action. Cf. ἡ ἔρημος, the desert.
οἶκος ἐπὶ οἶκον πίπτει. Part of the desolation. Like civil war or mountain family feuds.
18. διεμερίσθη. Timeless aorist.
ὅτι. Ellipsis. I say this because.
19. εἰ ἐκβάλλω. Condition of first class like the others, determined as fulfilled. Jesus assumes this for the sake of argument merely. R., pp. 1007–12.
20. ἔφθασεν. Already come. Aorist active indicative.
21. καθωπλισμένος. Perfect passive participle and perfective use of κατά.
φυλάσσῃ. Present subjunctive with ὅταν. Linear.
αὐλήν. Courtyard as well as the house.
22. ἐπὰν here, but ὅταν in verse 21.
πανοπλίαν. Panoply. Ἐπεποίθει. Past perfect indicative active.
25. σχολάζοντα. Probably genuine, in B C L R ΓΞ.
κεκοσμημένον. Perfect passive participle.

XI:27–28

28. μενοῦν. By way of correcting her remark.
φυλάσσοντες. Linear action. Cf. Jas. i:25.

XI:29–36

31. πλεῖον. Something more.

32. εἰς τὸ κήρυγμα. Because of the preaching of Jonah, not in order to.

33. βλέπωσιν. Present subjunctive. Keep on seeing.

34. ἁπλοῦς. Single fold, no distortion, normal.
φωτινόν. Luminous.
πονηρὸς. Evil. The bad eye is one not ἁπλοῦς. Does not see single, but double (διπλοῦς) or not at all.
σκοτινόν. Darkened.

35. σκόπει. Present imperative. Keep looking. Note μή with ἐστιν (indirect question).

36. τῇ ἀστραπῇ. Like a flash of lightning.

XI:37–54

37. ἐν τῷ λαλῆσαι. The aorist infinitive is simply punctiliar action, not necessarily antecedent. See also ii:27; iii:21; ix:36; xiv:1; xix:15; xxiv:30; Acts xi:15.
ἀριστήσῃ. The second meal of the day. The first meal was ἀκράτισμα, the third δεῖπνον.
παρ' αὐτῷ. So often for at "one's house".
ἀνέπεσεν. Both ἀνακλίνω and κατακλίνω were also so used.

38. ἐβαπτίσθη. The Pharisees were very punctilious about bathing or washing before meals. Even in Tobit ii:5 Tobit says: "And I returned and washed myself (ἐλουσάμην) and ate my bread in heaviness." Herodotus ii:47 says that if an Egyptian touched swine with his clothes he would go and dip him-

self (βάπτω) in the river. Mark vii:4 says of the Pharisees and all the Jews: "And when they come from the market place, except they wash themselves (βαπτίσωνται), they eat not." A new Gospel fragment P. Oxy. V 840[15] gives this: μ [ή]τε μὴν τῶν μαθητῶν σου τοὺς πόδας βαπτισθέντων. Here βαπτίζω is used of dipping the feet. So then no objection can be raised to Luke's use of the word βαπτίζω here whether the Pharisee refers to a total bath or to bathing the hands.

39. νῦν. Probably not temporal here.
τὸ δὲ ἔσωθεν ὑμῶν. What is within you.
ἁρπαγῆς. From ἁρπάζω, plunder, rob.

40. τὰ ἐνόντα. Very difficult passage to understand. Perhaps by "what is within" Jesus means love, pity, etc. In Matt. xxiii:26 we have καθάρισον τὸ ἐντὸς τοῦ ποτηρίου. Dr. C. F. Burney (the Aramaic Origin of the Fourth Gospel, p. 9) notes that the same Aramaic verb means "purify" and "give as alms."

42. ἀγάπην. Here alone in Luke.
ἔδει ποιῆσαι. Imperfect of δεῖ about present obligations unfulfilled. R., pp. 886 f., 819 f., Aorist infinitive simply punctiliar.
παρεῖναι. Second aorist infinitive of παρίημι. Note contrast between ταῦτα and ἐκεῖνα.

43. πρωτοκαθεδρίαν. A curved bench at the front that faced the audience.
ἀσπασμοὺς. Recognition as rabbis (Matt. xxiii:7).

44. ἄδηλα. Not manifest.

46. φορτίζετε φορτία. Cognate accusative.
δυσβάστακτα. Verbal from βαστάζω and δυσ-

48. μάρτυρές ἐστε καὶ συνευδοκεῖτε. Are witnesses and approve.

49. ἡ σοφία τοῦ θεοῦ. Probably the Providence of God and not meant as a quotation. In Matt. xxiii:34 the words appear as Christ's own. J. Rendel Harris argues for a Book of Jewish Testimonies as in early use and later a Book of Christian Testimonies.

50. ἵνα. The purpose added by Jesus.

ἐκχυννόμενον. Probably correct. Present passive participle (repetition). B and a few cursives read ἐκκεχυμένον (perfect passive participle).

ἐκζητηθῇ. Aorist passive subjunctive. Note use of ἐκ for "back."

51. τοῦ οἴκου. The ναός (sanctuary) is meant.

53. δεινῶς ἐνέχειν. Cf. Mark vi:19 for this verb. Cf. our slang "to have it in for" one.

ἀποστοματίζειν. Learning by heart what is dictated by word of mouth. Used of pulpit or of teacher, to put questions to.

54. ἐνεδρεύοντες. As if Christ were a wild beast to catch by stealth or a snare.

θηρεῦσαι. Aorist active infinitive. To hunt for game, to ensnare, to trap, to catch.

XII:1–12

1. ἐν οἷς. Beginning a paragraph with this classic use of the relative.

B L put τῶν Φαρισαίων at the end of the sentence.

2. ἀποκαλυφθήσεται. Future passive. Note συγκεκαλυμμένον ἐστὶν, perfect passive (periphrastic). Note perfective use of συγ- in contrast with ἀπο-

3. ἀνθ' ὧν. Causal. Note two relatives together ὧν ὅσα.
4. Μὴ φοβηθῆτε. Ingressive aorist passive subjunctive in prohibition. R., pp. 851–4. Note use of ἀπό which occurs in papyri, but is also like the Hebrew.
5. φοβηθῆτε. Deliberative subjunctive retained in indirect question.

   φοβήθητε. Aorist passive imperative. Note identity of form with subjunctive save accent. The two forms occur here side by side.

   φοβήθητε. Repeated four times and here transitive passive aorist imperative, three times in verse 5 with accusative (cf. ἀπό in verse 4).
6. πωλοῦνται. Present passive indicative. Sold repeatedly (present linear).

   ἀσσαρίων δύο. Roughly speaking Κοδράντης was a farthing, ἀσσάριον a penny, δηνάριον two shillings in value.

   ἔστιν ἐπιλελησμένον. Perfect passive periphrastic indicative.
7. ἀλλὰ. Not adversative here. Cf. 2 Cor. vii:11.

   ἠρίθμηται. Perfect passive indicative. Cf. our arithmetic from this verb.

   Μὴ φοβεῖσθε. Present imperative in prohibition and so linear.

   διαφέρετε. Like our "differ" from *differo*.
8. ὁμολογήσει ἐν ἐμοί. Probably this use of ἐν is due to a literal translation of the Aramaic.

   ἐν αὐτῷ. Anacoluthon from πᾶς which is left as nominative absolute.
9. ὁ ἀρνησάμενος. No time element in this aorist participle. Simply punctiliar action.
10. αὐτῷ. Anacoluthon again.

ἀφεθήσεται. Impersonal use of verb (twice here). Future passive.

βλασφημήσαντι. Ingressive aorist participle.

11. εἰσφέρωσιν. Present subjunctive. Repetition, from time to time.

μὴ μεριμνήσητε. Ingressive aorist subjunctive in prohibition. R., pp. 851–4.

πῶς. The text of the Western Class (D some Old Latin Mss, Syr^{cu} Syr^{sin}) rejects ἢ τί and rightly (a Western non-interpolation).

ἀπολογήσησθε. Aorist middle subjunctive (deliberative). Our word *apology* is derived from this word (a word in defense of oneself).

XII:13–21

13. μερίσασθαι. Aorist middle infinitive. Do it now.

14. κατέστησεν. Officially.

15. ὁρᾶτε. Present imperative and so linear.

καὶ. Connecting the two imperatives. Almost like ἵνα.

φυλάσσεσθε. Present middle imperative. Shun, guard yourselves from.

πλεονεξίας. Greedy desire for more.

16. διελογίζετο. Inchoative imperfect middle. R., pp. 885.

ἐν. Within.

18. τὰ ἀγαθά μου. My good things.

19. ψυχή. Does not address his body. His very soul finds its chief delight in things like a miser with his pot of gold.

ἀναπαύου. Present middle imperative. But φάγε, πίε are aorists (punctiliar).

20. Αἰτοῦσιν. Present active plural indicative. Subject only implied.
21. θησαυρίζων. Treasuring up. D omits this verse.

XII:22–40

22. μὴ μεριμνᾶτε. Present imperative.
ψυχῇ. Same word for soul in verse 19.
ἐνδύσησθε. Ingressive aorist middle subjunctive (deliberative) retained in indirect question.
23. πλεῖόν ἐστιν. Neuter singular predicate.
24. κόρακας. Includes crows and rooks.
ὅτι. Either causal or declarative.
25. πῆχυν. Cubit. From bend in elbow to middle finger.
ἡλικίαν. Clearly so in xix:3. Elsewhere in New Testament as in papyri, usually age. Either makes sense here.
27. καταναοήσατε. Put your mind on, look at. Aorist imperative.
περιεβάλετο. Direct middle aorist indicative.
29. μετεωρίζεσθε. Present imperative. In mid-air and then of ship tossed by waves of the sea.
32. τὸ μικρὸν ποιμνίον. Note article in vocative.
εὐδόκησεν. Timeless aorist.
33. πωλήσατε. Aorist imperative and so ποιήσατε.
35. ἔστωσαν περιεζωσμένοι. Periphrastic perfect passive imperative.
ἔστωσαν καιόμενοι. Periphrastic present passive imperative.
35. ἀναλύσῃ. Deliberative aorist subjunctive. See Phil. i:23.
37. γρηγοροῦντας. Present active participle from γρηγορέω, late present from ἐγρήγορα (ἐγείρω), to be awake.

38. κἂν—κἂν. Both if—and if (whether—or).

39. ἐγρηγόρησεν ἂν καὶ rejected as Western non-interpolation (added from Matt. xxiv:43).

διορυχθῆναι. Aorist passive infinitive. Dig through.

40. γίνεσθε. Present imperative.

XII:41–53

42. πιστός. Trustworthy, dependable.

σιτομέτριον. Measured portion of food (grain).

45. χρονίζει. Present indicative (linear).

ἄρξηται. Aorist middle subjunctive with ἐάν like εἴπῃ. Third class condition, undetermined with prospect of determination. R., pp. 1016–20.

46. διχοτομήσει. Literally so.

τῶν ἀπίστων. Not unbelievers here.

47. δαρήσεται. Second future passive with cognate accusative πολλάς.

(ὀλίγας) πληγάς omitted.

48. παντὶ ᾧ. Inverse attraction and anacoluthon with παρ' αὐτοῦ.

παρέθεντο. Effective second aorist middle. Deposited as in bank.

49. εἰ. Cf. use of εἰ with θαυμάζω. Difficult passage.

50. συνέχομαι. Held together to the point. Cf. 2 Cor. v:14; Acts xviii:5.

52. ἔσονται διαμεμερισμένοι. Future perfect passive periphrastic. Note effect of διά.

53. Micah vii:6.

XII:54–59

54. ἐπὶ δυσμῶν. From the Mediterranean Sea.

55. ἴδητε to be supplied as in verse 54. See the effect of the wind from the desert (Negeb) to the south.

καύσων. Scorching, withering heat.

56. δοκιμάζειν. Present infinitive (linear). To test from time to time.

πρόσωπον. Face, appearance.

καιρὸν As distinguished from χρόνος.

57. τὸ δίκαιον. The right thing.

58. ἀντιδίκου. Facing you in a matter of justice.

δὸς (aorist active infinitive, urgent) ἐργασίαν. Latinism like *da operam*.

ἀπηλλάχθαι. Perfect passive infinitive. State of completion. Rid for good and all.

κατασύρῃ. Either aorist or present subjunctive (same form), probably aorist. With μή ποτε.

πρὸς. Cf. ἐπ' ἄρχοντα.

πράκτορι. Exactor who executes orders of the judge.

59. οὐ μὴ. Double negative with aorist subjunctive.

λεπτὸν. About one half a quadrans or farthing.

XIII:1–9

1. καιρῷ. Opportune time. Cf. xii:56

ἀπαγγέλλοντες. Present participle (purpose).

2. παρά and the accusative.

3. μετανοῆτε. Present subjunctive. Distributive idea.

4. Anacoluthon or prolepsis of the "eighteen."

ὀφειλέται. Pilate used the temple funds to build the aqueducts and it is possible that these men were working on them. So offenders from the Jewish standpoint.

5. μετανοήσητε. Aorist subjunctive. Punctiliar and urgent.

6. πεφυτευμένην. Perfect passive participle predicate with συκῆν not with εἶχεν.

7. ἔρχομαι. Progressive present.
ἔκκοψον. Literally, cut it out (or off).
καταργεῖ. Make idle and useless.
9. κἂν = καὶ ἐάν.
Aposiopesis. Sharp breaking off for rhetorical effect. R., p. 1203.
ἐκκόψεις. Volitive (permissive) future. R., p. 874 f.

XIII:10–17

11. καὶ. Consecutive use.
συγκύπτουσα. Present participle with ἦν (periphrastic). Bowing together, curvature of the spine. Technical medical word for that.
ἀνακύψαι. Aorist infinitive. Bend back or up.
εἰς τὸ παντελές. Wholly. Cf. Heb. vii:25.
12. ἀπολέλυσαι. Perfect passive indicative. State of completion.
13. ἀνωρθώθη. Effective aorist passive. Perfective use of ἀνά.
14. ἀρχισυνάγωγος. Chief or president.
θεραπεύεσθε. Present passive. Repetition.
15. ὑποκριταί. Plural, including all sympathies of the leader.
λύει. Loosens.
17. ἀντικείμενοι. Take a stand against.
κατησχύνοντο. Imperfect passive.

XIII:18–21

19. ἔβαλεν. Constative aorist.
ἐγένετο εἰς As often in the Septuagint and occasionally in papyri.
κατεσκήνωσεν. Put down tents (or nests).
Dan. iv:12.

21. σάτα τρία. Estimated variously from one half peck to a peck and a half.

XIII:22–30

22. διεπορεύετο. Imperfect (descriptive). Cf. ix:51.
23. εἰ. In direct question. Common in Septuagint like Hebrew.
    οἱ σωζόμενοι. Process of salvation. Destined for. Cf. Acts ii:47 for same use of present participle.
24. εἰσελθεῖν. Effective aorist with present imperative (linear) ἀγωνίζεσθε.
    οὐκ ἰσχύσουσιν. Not be strong enough to force way in.
25. ἀφ' οὗ ἂν. Supply χρόνου. Like temporal conjunction with subjunctive.
    κρούειν. Present infinitive.
26. ἄρξεσθε. Westcott and Hort put ἄρξησθε in margin.
27. ἀπόστητε. Step back. Aorist active imperative. Ps. vi:8.
28. ὄψησθε. Late first aorist middle subjunctive. Westcott and Hort put ὄψεσθε in margin.
    ἐκβαλλομένους. Present passive participle. They never got in, but tried to.
29. ἀνακλιθήσονται. Recline. Future passive.

XIII:31–35

31. πορεύου. Present middle.
32. τελειοῦμαι. Present middle. Can be passive.
33. ἐνδέχεται. Accepted. Keenest irony.
34. οὐκ ἠθελήσατε. Negative aorist in contrast to ἠθέλησα.
35. ἀφίεται. Present passive (linear).
    Jer. xxii:5; Ps. cxviii:26.

XIV:1–24

1. παρατηρούμενοι ἦσαν. Periphrastic imperfect middle.
2. ὑδρωπικός. Technical medical term.
3. ἔξεστιν. Usual word for "lawful."
4. ἐπιλαβόμενος. Ingressive aorist middle (personal interest).
5. τίνος. Anacoluthon, for subject of ἀνασπάσει is antecedent of τίνος (like relative).
   υἱὸς. Probably genuine text and not ὄνος. Both much alike in abbreviated spelling.
   πεσεῖται. I supply "if" in English to relieve the anacoluthon. Future middle from πίπτω.
6. ἀνταποκριθῆναι. Effective aorist passive (without passive force) and note double compound.
7. ἐπέχων. Supply νοῦν and note ἐπί.
   ἐξελέγοντο. Progressive imperfect middle (indirect).
8. μὴ κατακλιθῇς. Ingressive aorist passive subjunctive in prohibition. R., pp. 851–4.
   πρωτοκλισίαν. First reclining place, first in importance on the couch (probably the middle one).
   ᾖ κεκλημένος. Perfect passive subjunctive (periphrastic).
9. ἐρεῖ. Future active indicative with μή ποτε though subjunctive just before. This is found in the *koiné*.
   δὸς τόπον. Give your place to this man. Aorist imperative. Do it at once.
   κατέχειν. "Take and keep" both needed to bring out force of the present infinitive and ἄρξῃ (future middle).
10. ἀνάπεσε. Second aorist imperative. Literally, "fall up."

κεκληκώς. Perfect active participle. Note καλέσας in verse 9.

ἐρεῖ. With ἵνα or with μή ποτε in verse 9.

προσανάβηθι ἀνώτερον. Note double compound and adverb (comparative). Second aorist active imperative (urgency).

11. ὑψῶν ἑαυτόν. Present active participle. Lifts himself up, exalts himself. So ὑψωθήσεται at end of sentence (future passive indicative).

12. Word parable not repeated, but implied from verse 7.

ποιῇς. Present subjunctive and so linear.

μὴ φώνει. Present active imperative.

μή ποτε. Preceding negative μὴ makes it awkward in English to translate μή ποτε here by "lest perchance."

ἀντικαλέσωσιν. Effective aorist active subjunctive. Note ἀντι-

13. δοχὴν ποιῇς. Present active subjunctive as above.

κάλει. Present active imperative. Repetition.

16. ἐποίει. Imperfect and so linear.

17. δοῦλον. They had a *vocator* to take the second summons which made it a gross discourtesy to decline.

Ἔρχεσθε. Inchoative present imperative middle. The time has come to start.

18. ἀπὸ μιᾶς. Uncertain what word to supply, but probably φωνῆς.

παραιτεῖσθαι. Present middle infinitive. Kept on excusing themselves.

These aorists like ἔγημα with each excuse best brought out in English by "just."

παρῃτημένον. Predicate perfect passive participle agreeing with με.

21. ὀργισθεὶς. Ingressive aorist passive participle.
τοὺς. Referring to the same adjectives in verse 13 without article, though the English calls for the article.
24. ἀνδρῶν. Men and not women, a men's banquet, but certainly not to be so applied to heaven.

XIV:25–35

26. μισεῖ. So far as they oppose Christ.
ἔτι τε καὶ. Please note.
28. οὐχὶ. Heightened emphasis on negative οὐ.
εἰς ἀπαρτισμόν. For completion.
29. ἵνα μή ποτε. Both ἵνα and μή ποτε, though latter as negative adverb, not conjunction.
ἐμπαίζειν. Like boys in sport.
30. ἄνθρωπον. In derisive sense.
ἐκτελέσαι. Effective aorist infinitive and perfective use of ἐκ. R., pp. 826–8, 835.
31. συνβαλεῖν. Ingressive aorist infinitive with perfective use of σύν. Intransitive here.
ἐν. In sense of association or accompaniment.
ὑπαντῆσαι. Face to face.
33. πᾶς—οὐ. Common in Septuagint like Hebrew, but. in papyri also though rare.
βάλλουσιν. Common use of plural for folks.

XV:1–32

2. διεγόγγυζον. Note intensive (perfective) διά. Inchoative imperfect. Onomatopoetic word. R., pp. 826–8, 885.
4. τῇ ἐρήμῳ. Not absolutely desert, but a wild moor.
εὕρῃ. Effective aorist subjunctive with ἕως.

7. ἤ. Without comparative before it.

8. ἔχουσα. Having. Common use of this participle.

δραχμὰς. About the value of the Roman *denarion*, about a shilling.

Because the room had no window.

9. φίλας. Feminine form.

ἀπώλεσα. But τὸ ἀπολωλός of the sheep that wandered off by itself.

12. δός. Second aorist active imperative. Urgent.

ἐπιβάλλον. It was not his yet and the father did not have to give it to him now.

13. διεῖλεν. Effective aorist and note διά.

βίον. Living. Not ζωή.

μετ' οὐ πολλὰς ἡμέρας. Luke is fond of this idiom, litotes.

ἀπεδήμησεν. Away from home and people (δῆμος).

διεσκόρπισεν. Note διά. Scattered it this way and that.

ζῶν ἀσώτως. Living without restraint, with all the bars down, going all the gaits.

14. Note consecutive use of καί.

ὑστερεῖσθαι. From ὕστερον, afterwards, too late.

Bereft of all. Present passive infinitive.

15. ἐκολλήθη. Ingressive aorist passive. R., pp. 834, 817.

βόσκειν. Present infinitive. His daily task.

16. ἐπεθύμει. Inchoative imperfect followed by χορτασθῆναι (ingressive aorist passive). R., pp. 885, 834, 897.

ἐδίδου. Imperfect indicative. Negative imperfect R., p. 885.

17. περισσεύονται. Present middle. Abound in.

ἀπόλλυμαι. Linear present middle.

19. ποίησον. Aorist active imperative. Do it now.
20. κατεφίλησεν. Perfective κατά in composition.
21. ℵ B D give the rest of the proposed speech (verse 19), but it is evidently added from verse 18 and is not genuine here.
22. τὴν πρώτην. First in quality.
25. συμφωνίας. Our "symphony."
26. παῖδας, not δούλους.
ἐπυνθάνετο. Inchoative imperfect.
τί ἂν εἴη. Apodosis of condition of fourth class retained in indirect question.
28. οὐκ ἤθελεν. Negative imperfect. R., p. 885.
29. δουλεύω. Progressive present.

XVI:1–13

1. καὶ πρὸς. He had been speaking to the Pharisees and scribes (XV:1–32).
οἰκονόμος. Manager of the house, superintendent of the establishment.
διεβλήθη. Aorist passive. It was not slander, for he was guilty, though probably behind his back. Devil is from this word (διάβολος).
ὡς. Gives the charge whether true or false.
τὰ ὑπάρχοντα αὐτοῦ. His belongings.
2. τί τοῦτο. Predicate use of τοῦτο with τί.
ἀπόδος. Give back and now. Aorist active imperative.
3. ἐν ἑαυτῷ. Revolving in himself.
ἀφαιρεῖται. Linear present middle indicative.
σκάπτειν. Present infinitive (linear).
ἐπαιτεῖν. Inchoative. Participle ἐπαιτῶν would mean that he was actually begging. R., pp. 880, 1101 f.

4. ἔγνων. Ingressive timeless aorist of sudden action. R., p. 834.

μεταστα θῶ. Aorist passive subjunctive. Note force of μετά.

δέξωνται. Recipients of his generosity and shrewdness.

6. βάτους. About nine gallons to each βάτος.

7. κόρους. Ten bushels to each κόρος.

8. ἐπῄνεσεν. Not his rascality, but his shrewdness.

τῆς ἀδικίας. Descriptive genitive. R., p. 496.

φρονίμως. Worldly wisdom.

ὅτι. By way of illustration.

τοὺς υἱοὺς τοῦ φωτός. Sons of light. Same idiom as sons of this world above. Common in Septuagint and occasional in *koiné*. R., p. 496 f.

9. ἑαυτοῖς. Good example of the true dative.

μαμωνᾶς. A word of Syrian origin, apparently meaning "what is trusted in." False gold or fool's gold.

Ἀδικίας. Descriptive genitive. Marked by unrighteousness or dishonesty as a tendency. R., p. 496.

ἐκλίπῃ. Singular is the right text.

δέξωνται. The beneficiaries of your generosity will give you a glad welcome to heaven, though they cannot obtain an entrance for you.

10. ἐλαχίστῳ. Elative superlative. R., p. 670.

ἄδικος. Unrighteous.

11. In verse 11 "tainted" is ἀδίκῳ.

τὸ ἀληθινὸν (not ἀληθὲς).

12. τὸ ἡμέτερον. So B L. Most documents read ὑμέτερον. But ἡμέτερον can correspond to τὸ ἀληθινόν above and refer to what Christ is to give.

XVI:14–31

14. ἤκουον. Progressive imperfect.
φιλάργυροι ὑπάρχοντες (more settled condition than ὄντες).
ἐξεμυκτήριζον. Inchoative imperfect. Turn up the nose at. Note perfective use of ἐξ. R., p. 885.

15. δικαιοῦντες. Conative present participle. R., p. 1115 f.

16. No verb in the sentence.
εὐαγγελίζεται. Progressive present passive.
βιάζεται. Progressive present middle. Forcing his way in.

17. κερέαν. A little horn. Used of the minute differences between the corners of Hebrew letters or the Greek iota, the smallest letter.

19. πορφύραν for the outer garment and βύσσον for the inner.

20. ἐβέβλητο. Past perfect passive. Been there for days.
εἱλκωμένος. Perfect passive participle. Medical term.

21. χορτασθῆναι. Ingressive aorist passive infinitive. R., p. 834.
ἐπέλειχον. Iterative imperfect active. R., p. 884.

22. ἐτάφη. Effective aorist passive. Contrast to the beggar borne by the angels. R., p. 835.

23. ἅδῃ. The unseen world including both heaven and hell.
ἐν βασάνοις. Pains like those caused by the rack of torture. Note plural.
κόλποις. Here plural also, but with no essential difference from singular. Both the place of tor-

ment (Gehenna) and Abraham's bosom (Heaven) are here included in Hades.

24. βάψῃ. Ingressive aorist active subjunctive with ἵνα. R., p. 834.

ὕδατος. Genitive, the specifying case. He wants water, not anything else.

καταψύξῃ. Effective aorist subjunctive. Cool down (perfective use of κατά). R., pp. 835, 826–8.

25. μνήσθητι. Ingressive aorist passive. More precisely, recall or call to mind, be reminded of. R., p. 834.

ἀπέλαβες. Effective aorist active indicative. You got your receipt (ἀπό). R., pp. 835, 826–8.

παρακαλεῖται. Linear present passive.

26. ἐν not ἐπί. The gulf cuts clean through.

χάσμα. Our word chasm or yawning gulf.

ἐστήρικται. Perfect passive. Stands fixed. R., p. 895 f.

XVII:1–10

1. ἀνένδεκτον. Inadmissable, from ἀν privative and ἔνδεκτος. Impersonal verbal adjective. Use of τοῦ and infinitive is like the Septuagint idiom after the Hebrew infinitive construct.

σκάνδαλα. Traps, snares, set to trip and catch.

2. λυσιτελεῖ. Profitable arrangement for him rather than to face the penalty of enticing others to sin.

περίκειται περί. Lies around. Preposition repeated.

ἔρριπται. Perfect passive. Lying there after being hurled.

ἤ. No comparative before ἤ. Note ἵνα.

σκανδαλίσῃ. Causative verb, ingressive aorist subjunctive. Set a trap that trips.

3. ἑαυτοῖς. Reciprocal use of the reflexive.
ἁμάρτῃ. Ingressive second aorist active subjunctive.
4. ἀφήσεις. Volitive future. R., p. 874 f.
5. πρόσθες. Ingressive second aorist active imperative from προστίθημι. Give us faith in addition to other things. R., pp. 855 ff.
6. εἰ ἔχετε. Condition of first class, assuming that you do have. R., pp. 1007–12.
ἐλέγετε ἄν. Conclusion of second class (mixed condition), determined as unfulfilled. R., p. 1022.
συκαμίνῳ. Not sycamore, but sycamine, probably the black mulberry.
ἐκριζώθητι. Effective aorist passive imperative. Note ἐκ. R., pp. 855 ff.
ὑπήκουσεν ἄν. Conclusion of second class condition, determined as unfulfilled, but referring to past time (aorist indicative). R., pp. 1012–16.
περιζωσάμενος. Causative direct middle participle.
ἕως φάγω καὶ πίω. Effective second aorist subjunctive with ἕως.
φάγεσαι καὶ πίεσαι. Second person singular middle future (volitive) indicative. *Koiné* forms for φάγῃ καὶ πίῃ (second person). R., pp. 874, 339 f.
9. μή expects answer "no".
10. ἀχρεῖοι. Without profit to the master.

XVII:11–19

11. διὰ μέσον. Homer has the accusative instead of the genitive with διὰ in the sense of between. That may be the idea here.
13. ἀνέστησαν. So B F. Lepers today rise up and call from a distance.

14. Lev. XIII:49.

15. ὑπέστρεψαν. Ingressive aorist.

18. ἀλλογενὴς. Another race. The usual word is ἀλλόφυλος.

19. σέσωκεν. Perfect active. He can mean only made whole or well, but all of the ten were cleansed (verse 14). So here salvation seems to be the idea.

XVII:20–37

21. μετὰ παρατηρήσεως. With close scrutiny, like a physician watching the symptoms of the patient.

ἐντός. "Within" and not "among." Liddell and Scott give only examples of "within." The papyri confirm it with only examples of "within." One of the Oxyrhynchus sayings of Jesus. (P Oxy IV. 654[16]) has: ἡ βασ[ιλεία τῶν οὐρανῶν] ἐντὸς ὑμῶν [ἐ]στι [καὶ ὅστις ἂν ἑαυτὸν] γνῷ ταύτην εὑρή[σει. Here "within" is necessary. There is no difficulty about ὑμῶν and the Pharisees. All that Jesus means is that when the Pharisees do find the kingdom of God, if ever, it will be within them as with everybody else.

23. μηδὲ διώξητε Ingressive aorist subjunctive in prohibition. R., pp. 851–4.

24. ἐκ τῆς (supply χώρας.)

B D and some Old Latin documents omit this verse.

25. παθεῖν. Ingressive aorist infinitive.

27. Note the descriptive imperfects and the graphic asyndeton here and in verse 28.

29. ἔβρεξεν. It could be impersonal as in Jas. v:17, but most likely God is understood as expressed in Gen. xix:24.

31. μὴ καταβάτω. Ingressive aorist imperative (third person) in prohibition in place of the usual aorist subjunctive. R., p. 855 f.
Gen. xix:26.

33. περιποιήσασθαι. Ingressive aorist middle infinitive. To gain possession of for one's own use. R., p. 857 f.

35. ἐπὶ τὸ αὐτὸ. Cf. Acts ii:1.
Verse 36 is a Western addition from Matt. xxiv:40 where it is genuine. ℵ A B Q R Coptic do not have it.

37. ἀετοὶ. Probably griffon vultures.
ἐπισυναχθήσονται. Future passive indicative. Note double compound.

XVIII:1–8

1. πρὸς τὸ. Purpose. Note infinitives.
ἐνκακεῖν. Giving in to evil, losing heart.

2. ἐντρεπόμενος. Turn oneself to one with deference.

3. ἤρχετο. Iterative imperfect.
ἐκδίκησόν με ἀπό. Give me protection from.

4. οὐκ ἤθελεν. Negative imperfect, refusal. R., p. 885.
ἐν.

5. γε. Delicate intensive particle.
παρέχειν κόπον. Furnish trouble.
ὑπωπιάζῃ. Beat under the eye black and blue. Present subjunctive and so linear.

6. τῆς ἀδικίας. Judge of unrighteousness, marked by injustice.

7. οὐ μὴ. Double negative in question.
καὶ. Punctuation here very doubtful as well as the meaning.

8. πλὴν—ἄρα. Note these particles.
τὴν πίστιν. The loyalty to Jesus that he desires.

XVIII:9–14

11. πρὸς. Probably thus, and not "with."
ἅρπαγες (rapacious). ἄδικοι (cheats). μοιχοί (licentious).
12. Mondays and Thursdays. τοῦ σαββάτου has to mean here the week (cf. Mk. xvi:9; 1 Cor. xvi:2).
κτῶμαι, not κέκτημαι (possess).
13. οὐκ ἤθελεν. Negative imperfect. R., p. 885.
ἔτυπτε. Iterative imperfect.
ἱλάσθητι. Ingressive aorist passive imperative.
τῷ ἁμαρτωλῷ. Not "a sinner." He thought only of himself as "the sinner" before God. R., p. 756 f.
14. οὗτος. Refers to the contemptuous οὗτος in verse 11.
δεδικαιωμένος. Perfect passive participle. Accounted righteous by God.
παρ' ἐκεῖνον. Compared with (παρά) that one.
Cf. XIV:11 for this same logion. Jesus frequently repeated his sayings in different connections. This is a genuine doublet, not a blundering repetition by Luke.

XVIII:15–17

15. βρέφη. Used of infants carried in the arms, but also of older children as shown here by προσεκαλέσατο and παιδία.
ἅπτηται. Present subjunctive middle. Distributive sense of the present here.
16. ἐπετίμων. Inchoative imperfect. R., p. 885.

αὐτὰ. The βρέφη who apparently walked toward Christ.

τὰ παιδία. Here partly grown children, it would seem, showing that the βρέφη. in this instance were old enough and large enough to come to Christ.

μὴ κωλύετε. The disciples had been hindering the children as some preachers, teachers, and parents do now. It is a solemn sin to stand between Christ and the child who wants to come to Christ. R., pp. 851–4.

17. δέξηται. Aorist middle subjunctive. Ingressive aorist.

ὡς παιδίον. The trust of the child is the standard for the adult. The doubt of the adult is no model for the child.

οὐ μὴ. Double negative with aorist subjunctive and very emphatic. R., pp. 928–30.

XVIII:18–30

18. ἀγαθέ. In the Talmud this adjective is not applied to rabbis. It has more the idea of absolute goodness than has καλός. So Jesus challenges the use of the word by the young man to make him define his meaning and relation to him.

20. Ex. XX:12–16.

μὴ μοιχεύσῃς. The four prohibitions are in the aorist subjunctive, forbidding the single act of sin. R., pp. 851–4.

22. λείπει. Fails you, in spite of what you say.

πώλησον. Aorist active imperative. Do it first.

23. περίλυπος (note περι-) ἐγενήθη (ingressive aorist passive).

24. δυσκόλως. Unusual adverb.

25. εὐκοπώτερον. Comparative.
βελόνης. Surgeon's needle. Matthew and Mark have ῥαφίδος.
26. καὶ. Jesus meant to state an impossibility. It was so understood. The Talmud twice speaks of an elephant's going through the eye of a needle as impossible. It was a sort of proverb.
27. παρά. By the side of, as it looks to one.
28. τὰ ἴδια. All the list mentioned by Jesus in verse 29.
29. ἀφῆκεν. Refers to Peter's word in verse 48. Both are effective aorists.
30. ὃς οὐχὶ μὴ λάβῃ. Relative clause with the double negative (most emphatic form οὐχὶ) and the aorist subjunctive.

XVIII:31–34

31. παραλαβὼν. Note παρά.
τῷ υἱῷ. Amphibolous construction. Can be taken either with γεγραμμένα as here or with παραδοθήσεται.
τελεσθήσεται. Brought to an end (τέλος).
33. Twice before (ix:22, 44) Jesus had plainly predicted his death in Jerusalem.
34. τὸ ῥῆμα τοῦτο. This saying.
ἦν κεκρυμμένον. Periphrastic past perfect passive.
ἐγίνωσκον. Inchoative imperfect.

XVIII:35–43

35. εἰς. Matthew (xx:29) has ἀπό while Mark (x:46) has both εἰς Ἰερειχώ and ἀπὸ Ἰερειχώ. The discovery of the ruins of the old Jericho probably explains the matter. Jesus was going out of the

old Jericho and on into the new Jericho when Bartimaeus saw him, sitting on the road between the two towns.

36. ἐπυνθάνετο. Inchoative imperfect. R., p. 885.
τί εἴη. Optative in indirect question after ἐπυνθάνετο. If ἄν be accepted it would be conclusion of fourth class condition retained.

39. οἱ προάγοντες. Those going on before.
ἵνα σιγήσῃ. Ingressive aorist. R., p. 834. Subjunctive with ἵνα. Sometimes like an imperative, but here it can follow ἐπετίμων.
ἔκραζεν. Iterative imperfect.

40. θέλεις ποιήσω. Common idiom without ἵνα. Double question originally.

41. ἵνα ἀναβλέψω. Either after θέλω understood or as a hortatory command (papyri examples).

XIX:1–10

2. ἀρχιτελώνης. Head publican or tax-collector.

3. ἐζήτει ἰδεῖν. Conative imperfect.
τὸν Ἰησοῦν τίς ἐστιν. Proleptic accusative. R., p. 423.

4. συκομορέαν. Apparently neither the ordinary fig nor the mulberry tree.
ἵνα ἴδῃ. Ingressive aorist active subjunctive.
ἐκείνης. Genitive of place. That way rather than some other.

5. σπεύσας. Adverbial use of the participle. So in verse 6. See also Lu. ii:16. In Acts xxii:18 we have σπεῦσον καὶ ἔξελθε.

7. διεγόγγυζον. Inchoative imperfect. R., p. 885. Note διά.

καταλῦσαι. Note κατάλυμα in Lu. ii:7.

8. ἐσυκοφάντησα. As a grafter and an oppressor.
ἀποδίδωμι. Restitution at his conversion.

9. οἶκον. House, household, home.

10. Ezek. xxxiv:16.

xix:11–28

11. προσθεὶς εἶπεν. Semitic idiom.
ἀναφαίνεσθαι. Present (linear) middle or passive. Like a pageant. Inchoative present infinitive.

12. εὐγενὴς. Of good birth.
λαβεῖν. Ingressive aorist active infinitive.

13. μνᾶς. A silver mina was worth about thirty dollars, but a gold one nearly five hundred.
πραγματεύσασθαι. Infinitive read by the best manuscripts, but -αι and -ε were pronounced alike in the κοινή.
ἐν ᾧ ἔρχομαι. Direct quotation retained. While I am coming back.

14. βασιλεῦσαι. Ingressive aorist active. R., p. 834.

15. δεδώκει. Past perfect active without augment.
φωνηθῆναι. First aorist passive infinitive.
γνοῖ. Form of the subjunctive γνῷ. Ingressive second aorist active.
διεπραγματεύσαντο. Transacted. Aorist middle.

16. προσηργάσατο. Note πρός. Worked out besides.

17. εὖ γε. Note γε, touch of feeling.
ἀγαθὲ. Note ἀγαθός, not καλός.
ἴσθι ἔχων. Periphrastic present imperative.

19. γίνου. Present middle imperative. Linear.

20. ὁ ἕτερος. The other seven are passed by for brevity's sake.

εἶχον. Imperfect. ἀποκειμένην. Present middle participle.

21. ἐφοβούμην. Imperfect middle.
αὐστηρός. Our "austere."

22. πονηρέ, πονηρός is from πόνος (work) and πονέω, to work. He was a shirker, a slacker.

23. ἐπὶ τράπεζαν. Upon a banker's table (bench).
ἂν ἔπραξα. Conclusion of second class condition (implied in the preceding). R., p. 1022 f.
τόκῳ. Not usury.

24. παρεστῶσιν. Second perfect active participle dative plural.

XIX:29–46

29. βηθφαγὴ. Indeclinable. Probably, house of unripe figs.
βηθανιὰ. Indeclinable. Possibly, house of dates.
'Ελαιῶν. So Westcott and Hort, but 'Ελαιών (olive-orchard) probably correct here as clearly so in Acts i:12. In Luke xix:37 'Ελαιῶν (olives) is right. In Luke xix:29; xxi:37 probably 'Ελαιών according to numerous papyri illustrations.

30. ἀγάγετε. Effective second aorist imperative. "Lead" would be constative. R., p. 855 f.

33. κύριοι. Lords. Either several owners or others associated with the owner.

35. ἐπεβίβασαν. Effective second aorist indicative of causative verb.

36. ὑπεστρώννυον. Iterative imperfect and note ὑπό.

37. πρὸς τῇ καταβάσει. At the turn of the hill round the summit and down.
'Ελαιῶν. Correct here from 'Ελαία.

περὶ πασῶν ὧν εἶδον δυνάμεων. Incorporation of antecedent and attraction of case of relative. R., p. 718f.

38. Ps. cxviii:26.

ὁ βασιλεύς. Correct text.

40. σιωπήσουσιν. Ingressive aoristic future. First class condition with ἐάν. R., pp. 1007–12.

41. ἰδὼν. Ingressive aorist active participle.

ἔκλαυσεν. Ingressive aorist indicative. R., p. 834.

42. εἰ ἔγνως. Second class condition determined as unfulfilled. R., pp. 1012–16.

καὶ σὺ. Like *et tu.*

τὰ πρὸς εἰρήνην. Peace does not always come by compromise.

νῦν δὲ. Aposiopesis here and powerful dramatic turn to the sentence.

ἐκρύβη. Effective second aorist passive. R., p. 835.

43. χάρακα. Romans did this in the siege of Jerusalem.

περικυκλώσουσιν. Note περί also.

συνέξουσιν. Will hold together on both sides.

44. ἐδαφιοῦσιν. Effective aoristic future from ἐδαφίζω.

ἀνθ' ὧν. Neat literary idiom rather than ὅτι.

46. οὐκ ἔγνως. See εἰ ἔγνως in verse 42.

ἐπισκοπῆς. Cf. ἐπεσκέψατο in i:68.

Isa. lvi:7, vii:11.

XIX:47–48

47. ἦν διδάσκων. Periphrastic imperfect active.

οἱ πρῶτοι. Includes leaders of all classes.

48. οὐχ ηὕρισκον. Negative imperfect.

τὸ τί ποιήσωσιν. Note article with the indirect question. Deliberative subjunctive retained in indirect question. Aorist tense for particular crisis.

ἐξεκρέμετο αὐτοῦ ἀκούων. Vivid picture of eager attention. Imperfect middle and note ἐξ as if heads leaning forward in eager attention (ἀκούων).

XX:1–8

1. The Sanhedrin was composed of chief priests, scribes, and elders. So this was a formal official protest.
2. ἐπέστησαν. Ingressive second aorist active.
   ποίᾳ. Whether civil or ecclesiastical, human or divine. They had the right to ask this question.
3. λόγου. Corresponding to the one desired of him.
5. συνελογίσαντο. Reciprocal middle made redundant by πρὸς ἑαυτούς. R., pp. 810–11.
   ἐὰν εἴπωμεν. Condition of third class, undetermined but with prospect. R., pp. 1016–20.
6. καταλιθάσει. Perfective use of κατά. R., pp. 826–28.
   πεπεισμένος ἐστίν. Periphrastic perfect passive.
   εἶναι. Indirect discourse. There is no imperfect infinitive.

XX:9–19

9. But the Sanhedrin could still hear.
   Isa. v:1.
   ἐξέδετο. Second aorist (ingressive) middle. Regular form ἐξέδοτο.
   γεωργοῖς. Workers of the ground.
   ἀπεδήμησεν. Away from home.
   χρόνους ἱκανούς. Plural.
10. καιρῷ. As distinct from χρόνος.
    ἵνα δώσουσιν. Note future with ἵνα.
    δείραντες. Literally "skinned."
    ἐξαπέστειλαν. Effective aorist. Note ἐξ.

11. προσέθετο πέμψαι. Hebraism. Added to send. R., pp. 94, 822, 1078.

12. Hebraism as above.

13. τὸν υἱὸν τὸν ἀγαπητόν. Cf. iii:22.

ἐντραπήσονται. Second future passive and transitive. Reverence from the conduct as one turns round at a superior.

14. διελογίζοντο. Inchoative imperfect. Redundant reciprocal middle with πρὸς ἀλλήλους.

ἀποκτείνωμεν. Volitive subjunctive.

16. μὴ γένοιτο. Common idiom (volitive optative) for negative wish about the future.

17. ἐμβλέψας. Ingressive aorist.

Ps. cxviii:22.

λίθον. Possibly a reference to the Messiah, as stone. We have here inverse attraction of the antecedent to the case of the relative.

ἐγενήθη. Aorist passive. Use of εἰς a common Hebraism. Occasionally in ordinary Greek.

18. συνθλασθήσεται. Note perfective use of σύν.

19. ἐπιβαλεῖν τὰς χεῖρας. Ingressive aorist active infinitive.

ἐφοβήθησαν. Effective aorist passive and transitive.

ἔγνωσαν. Not as the scribes knew. Ingressive aorist. They saw the point.

XX:20–26

20. παρατηρήσαντες. Note παρά.

ἐγκαθέτους. Verbal. Sent down into. Hirelings.

ὑποκρινομένους. Actors, hypocrites.

ἐπιλάβωνται. Ingressive aorist middle (indirect).

21. λαμβάνεις πρόσωπον. Hebraism. Lift up the face by flattery, then judge by the face, partiality.

23. πανουργίαν. Doing anything, no limit.
24. εἰκόνα Probably picture of Tiberius on the coin.
ἐπιγραφὴν. Our word epigraphy.

XX:27–40

27. οἱ λέγοντες. Agreeing with τινες. In a loose way (apposition) the agreement could be with τῶν Σαδδουκαίων as often in the Apocalypse of John.
28. Deut. xxv:5. The substance of the passage.
Note use of οὗτος.
31. κατέλιπον καὶ ἀπέθανον. Constative aorist.
32. ἡ γυνή. Same word for woman and wife. See verse 33.
ὕστερον. Comparative form, but superlative sense here.
33. γίνεται. Futuristic present.
ἔσχον. Constative aorist.
34. υἱοὶ. Sons, but both sexes are here included.
τοῦ αἰῶνος τούτου. This age, but not in contrast with other ages, but with the other world.
35. τοῦ αἰῶνος ἐκείνου. The use of τούτου and ἐκείνου contrasts this world with the next.
36. ἰσάγγελοι. Like similar compounds with ἴσος.
υἱοί. Sons, but both sexes.
57. ἐμήνυσεν. Pointed out.
ἐπὶ τῆς βάτου. "Upon the Bush," literally.
Ex. iii:2–6.
40. ἐτόλμων. Imperfect (descriptive). The enemies of Jesus are silenced.

XX:41–44

41. τὸν χριστὸν. The Anointed One, the Christ.
42. Ps. cx:1.

XX:45–47

46. προσέχετε ἀπὸ. Put your mind on and avoid.
47. προφάσει. Putting forward a good reason. They prey upon the widows while praying for them.
περισσότερον. The more hypocrisy the severer the penalty.

XXI:1–4

1. γαζοφυλάκιον. Probably the thirteen trumpet-mouthed boxes in the court of the women.
2. πενιχρὰν. Poverty-stricken pauper.
λεπτὰ δύο. The smallest offering allowed.
3. πτωχὴ. A beggar.
4. περισσεύοντος. Super-abundance.
αὕτη δὲ. Note idiom (strong contrast).
ὑστερήματος. What she lacked.
ἔβαλεν. The same verb used each time.
βίον. Not life, but living.
εἶχεν. Imperfect (descriptive) active.

XXI:5–38

5. ὅτι. Note use. κεκόσμηται. Perfect passive indicative.
ἀναθήμασιν. Many were on the temple walls. Offerings, not curses (ἀνάθεματα)
6. θεωρεῖτε. Beholding.
λίθος ἐπὶ λίθῳ. Many of great size still in the foundations.
8. πλανηθῆτε. Ingressive aorist passive subjunctive. Cf. our "planets."
ἐπὶ. On the basis of.
ἤγγικεν. This same form used by John and Jesus (Matt. iii:2; iv:17).

9. μὴ πορευθῆτε. Ingressive aorist passive subjunctive (volitive) in prohibition. R., pp. 851–4.
μὴ πτοηθῆτε. Ingressive aorist passive subjunctive (volitive) in prohibition.
10. Isa. xix:2.
11. λοιμοὶ καὶ λιμοί. Pronounced alike in the vernacular (sort of pun or play on words). Both follow war as we have seen after the Great World War.
12. ἀπαγομένους. Present passive participle with the time of the principal verb (future).
14. θέτε. Effective second aorist active imperative.
προμελετᾶν. Premeditation. Inchoative present infinitive.
ἀπολογηθῆναι. Ingressive aorist passive infinitive. Cf. our "apology."
15. ἀντιστῆναι. Ingressive aorist active infinitive.
ἀντειπεῖν. Same. Note ἀντί three times here, including ἀντικείμενοι.
17. ἔσεσθε μισούμενοι. Periphrastic (linear) future passive indicative.
19. κτήσεσθε. Ingressive aorist future middle. R., pp. 870 ff.
20. κυκλουμένην. Present passive participle (linear). Pictures the beginning of the process.
γνῶτε. Ingressive aorist active imperative.
21. φευγέτωσαν. Inchoative present imperative.
22. αὐτῆς. Jerusalem. Hos. ix:27.
τοῦ πλησθῆναι. Effective aorist passive infinitive.
23. ἀνάγκη. Necessity, straits.
24. αἰχμαλωτισθήσονται. Future passive. Effective aoristic. Zech. xii:3. Septuagint.
ἔσται πατουμένη. Periphrastic (linear) future passive.

πληρωθῶσιν. Effective aorist passive subjunctive (futuristic). Cf. Rom. xi:25.

καὶ ἔσονται. Doubtful, but probably genuine.

25. συνοχὴ. Like the pang of *angina pectoris.*

26. ἀποψυχόντων. Swooning, loosing breath.

προσδοκίας. Expectation, but here dread.

Isa. 34:4.

27. Dan. vii:13; Jer. vii:13.

28. ἀνακύψατε. Bend back or up. Vulgate has *respicite.*

ἀπολύτρωσις. Ransoming as of slaves.

30. προβάλωσιν ἤδη. Like buds in spring. Ingressive aorist active subjunctive.

31. γινόμενον. Present middle participle. Inchoative present.

γινώσκετε. Probably present active imperative, but same form as indicative in verse 30.

33. οὐ μὴ παρέλθῃ. Double negative with aorist subjunctive.

34. κρεπάλῃ. *Carpula nausea* or headache.

ἐπιστῇ. Ingressive aorist subjunctive with adjective.

ἐφνίδιος. Adjective, not adverb.

παγίς. Set so that it closes of a sudden.

35. Isa. xxiv:17.

36. κατισχύσητε. Ingressive aorist subjunctive (futuristic).

σταθῆναι. Ingressive aorist passive infinitive.

37. ἦν διδάσκων. Periphrastic imperfect active.

ηὐλίζετο. Iterative imperfect middle.

Ελαιών. See xix:29.

38. ὤθριζεν πρὸς αὐτόν. Iterative imperfect and condensed idiom.

XXII:1–6

2. ἐζήτει. Iterative imperfect.
τὸ πῶς. Article with indirect question.
ἀνέλωσιν. Effective aorist subjunctive (deliberative).
4. στραγηγοῖς. Of the temple.
τὸ πῶς. As in verse 2.
παραδῷ. The usual word for the betrayal and deliberative aorist active subjunctive.
5. ἐχάρησαν. Ingressive second aorist passive indicative.
συνέθεντο. Ingressive aorist middle indicative.
6. ἐξωμολόγησεν. Struck a bargain. Ingressive.

XXII:7–13

7. τὸ πάσχα. Used of the whole feast of eight days, of the meal as in verses 8, 11 and also of the paschal lamb as here.
8. τὸ πάσχα. Used here of the meal, not the whole feast.
9. θέλεις ἑτοιμάσωμεν; Double question, first indicative, then the deliberative subjunctive without ἵνα.
11. ἐρεῖτε. Volitive future.
οἰκοδεσπότῃ. Pleonastic use with οἰκίας.
κατάλυμα. The inn, then the general room.
φάγω. Futuristic subjunctive with ὅπου.
12. ἀνάγαιον. Upper room, best room.
ἐστρωμένον. Perfect passive participle. No details given, but couches and table would be included.

XXII:14–23

15. ἐπιθυμίᾳ ἐπεθύμησα. Hebraism common in Septuagint, though occasionally in current Greek.

πρὸ τοῦ με παθεῖν. Neat Greek idiom, before the suffering as to me.

16. οὐ μὴ φάγω. Strong negative. Futuristic subjunctive. R., pp. 928–30.

πληρωθῇ. Effective aorist passive subjunctive (futuristic).

17. δεξάμενος. From an attendant.

18. οὐ μὴ πίω. As above in 16.

ἔλθῃ. Like πληρωθῇ.

19. Western class omits this part and verse 20.

ἐμὴν. Objective use of possessive pronoun.

20. Supply ἔδωκεν.

διαθήκη. Or will.

ἐν. Ratified in blood.

ἐκχυννόμενον. Futuristic present passive participle.

21. παραδιδόντες. Futuristic present active participle.

22. τὸ ὡρισμένον. Perfect passive participle.

παραδίδοται. Futuristic present passive indicative.

23. τὸ τίς. Article with a subordinate clause (indirect question).

εἴη. Optative in indirect discourse.

XXII:24–34

24. φιλονεικία. Love of strife, contentiousness, quarrelsomeness.

τὸ τίς. Accusative of general reference. The article with the indirect question.

δοκεῖ εἶναι. Seems to be, has the reputation. Indicative retained indirect question.

μείζων. The common idiom in the κοινή, the comparative used as superlative. R., pp. 667 f.

25. κυριεύουσιν. Act as lords (κύριοι).

εὐεργέται. So Ptolemy Euergetes I and II added this title to their names.

26. γινέσθω. Present middle imperative.

ὁ νεώτερος. Comparative like ὁ μείζων, but not to be insisted on. See verse 24.

ὁ ἡγούμενος. The one leading as the one serving.

27. μείζων. See verse 24.

28. διαμεμενηκότες. Perfect active participle with perfective use of διά. R., pp. 826–28, 893, 895 f.

πειρασμοῖς. Means either trials or temptations.

29. διέθετο. Cf. διαθήκη, covenant or will. So διατίθεμαι. Present middle indicative.

βασιλείαν. Kingly authority, rule, kingdom.

30. ἵνα ἔσθητε καὶ πίνητε. Present active subjunctives (futuristic).

31. Some manuscripts, Western class, add εἶπε δὲ ὁ κύριος because of the charge to Peter here.

ἐξητήσατο. Aorist middle indicative. Note perfective use of ἐξ. Cf. Job i:12.

ὑμᾶς. Plural. Satan was after all of them.

32. σοῦ. Singular. Singles out Simon.

ἐκλίπῃ. Effective aorist active subjunctive. Note perfective use of ἐκ.

ἐπιστρέψας. Jesus expects Peter to get back on his feet. He will not have the experience of Judas.

34. εἰδέναι. Second perfect active infinitive object of ἀπαρνήσῃ (future middle indicative or aorist middle subjunctive, same form).

XXII:35–38

35. ἀπέστειλα. See ix:3 (and also x:4). Effective aorist.

ὑστερήσατε. Fall short. Effective aorist

οὐθενὸς. Ablative with ὑστερήσαμεν understood.

36. ἀράτω. Ingressive aorist imperative. Pick up.
ἀγορασάτω. Ingressive aorist imperative as πωλησάτω is effective.

37. τελεσθῆναι. Effective aorist passive infinitive.
ἐν ἐμοί. In my case, in my person.
Isa. liii:12. Note τό before the quotation.

38. Ἱκανόν ἐστιν. Probably used to close discussion of the subject which they did not understand. Cf. Deut. iii:26.

XXII:39–46

40. ἐπὶ τοῦ τόπου. Only Matthew and John give the name Gethsemane. It was evidently on the beginning of the slope of the Mount of Olives.
εἰσελθεῖν. Ingressive aorist infinitive, while προσεύχεσθε is linear (present middle imperative).

41. ἀπεσπάσθη. Effective aorist passive. His strong emotion drew him off. R., p. 835.
βολήν. Accusative of space.
θεὶς τὰ γόνατα. Placing his knees down.

42. βούλει. Attic form for the *koiné* βούλῃ.
πλὴν. Strong exception. γινέσθω, not γενέσθω.

43. Verses 43 and 44 are not in A B and a few other manuscripts. It looks like a Western addition, but one hesitates to reject it.
ὤφθη. Aorist passive indicative. Visible appearance.
ἐνισχύων. Present active participle. Possibly purpose, to strengthen him.

44. ἀγωνία. Struggle, from ἀγών.
θρόμβοι. Drops.

καταβαίνοντες. Coming down.

46. εἰσέλθητε. Ingressive aorist subjunctive.

XXII:47–53

47. λεγόμενος. Perhaps frequency mentioned.
φιλῆσαι. Ingressive aorist infinitive. Horrible experience for Jesus. R., p. 834.

48. παραδίδως. Linear present active indicative.

49. οἱ περὶ αὐτὸν. Followers of Jesus.
τὸ ἐσόμενον, not τὸ γενησόμενον.
εἰ. Not to be translated. Common in questions.
ἐν. Instrumental use.
μαχαίρῃ. *Koiné* form instead of -ρᾳ. Singular, though they had two. Perhaps the knives used in slaying the lambs.

50. ἀφεῖλεν. Effective aorist active indicative. Cf. ἀνεῖλεν (Acts xii:1). From ἀφαιρέω.
τὸ δεξιὸν. Luke and John alone mention this fact. Peter was trying to cut the man's head off, but he dodged and lost his right ear.

51. Ἐᾶτε ἕως τούτου. Perhaps a polite way of begging pardon for restoring the man's ear, a miracle of surgery.

52. στρατηγοὺς. Generals.

53. ἐξετείνατε. Constative aorist. Referring to the futile efforts to kill him heretofore. R., pp. 831–4.
ἐξουσία. Authority. Momentary right of way.

XXII:54–62

54. συλλαβόντες. Second aorist active participle (effective). Grasping, arresting.
ἤγαγον καὶ εἰσήγαγον. Repetition of the same verb

(simplex and complex). Effective second aorist active.

ἠκολούθει. Picturesque imperfect active.

55. περιαψάντων. Note perfective use of περί with the effective aorist active participle. R., pp. 826–8, 855.

συνκαθισάντων. So likewise as to σύν.

μέσος. Neat Greek idiom rather than ἐν μέσῳ.

56. παιδίσκη, a young female slave.

πρὸς. Facing the light.

ἀτενίσασα. Effective aorist active participle.

58. καὶ σὺ. *Et tu.* Could be "You also."

59. διαστάσης. Effective aorist active participle (genitive absolute) and note original meaning of διά (between).

Ἄλλος τις. Masculine. Ἕτερος in 58. Probably several chimed in each time (men and women).

καὶ γὰρ. Watch this combination of particles.

61. ἀπαρνήσῃ. Future middle. Deny off. *Abnego.*

ἔκλαυσεν. Ingressive aorist active indicative. Westcott and Hort needlessly bracket verse 62. Some Old Latin manuscripts omit it.

XXII:63–65

63. ἐνέπαιζον. Iterative imperfect. R., p. 884.

64. περικαλύψαντες. Putting a veil around his head. They played blind-man's buff with him.

ἐπηρώτων. Iterative imperfect. Quizzed him. R., p. 884.

προφήτευσον. Ingressive aorist. Sarcasm in this demand, since Jesus claimed to be a prophet.

65. βλασφημοῦντες ἔλεγον. Iterative imperfect. R., p. 884.

XXII:66–71

66. πρεσβυτέριον. Presbytery or elders. The Sanhedrin was composed of chief priests, elders, and scribes. Luke means to say that the whole body met.
ἀπήγαγον. Effective aorist. Note ἀπό (back), probably a reference to the earlier meeting of the Sanhedrin during the night given by Mark and Matthew. This was the ratification meeting after day-break.
συνέδριον αὐτῶν (the Jews).

67. ὁ χριστός. The Christ. First class condition. R., pp. 1007–12.
εἰπὸν. Late form for εἰπέ.

68. ἐὰν εἴπω. Third class condition. R., pp. 1016–20.
οὐ μὴ πιστεύσητε. Emphatic negative and aorist subjunctive (futuristic).
οὐ μὴ ἀποκριθῆτε. *Ibid.* Aorist passive subjunctive (futuristic).

69. ἔσται καθήμενος. Periphrastic future.
Ps. 110:1; Dan. 7:13.

XXIII:1–12

1. ἅπαν τὸ πλῆθος. The whole Sanhedrin, not the people.

2. Contemptuous use of τοῦτον.
διαστρέφοντα. Turning the people this way and that.
κωλύοντα. Cf. xx:25 for the very opposite conduct of Jesus. But they want to score a point.
διδόναι. Present infinitive (linear) here, but δοῦναι (aorist) in xx:22.
χριστὸν βασιλέα or Messiah a King or King Messiah. Probably purposely ambiguous. They had condemned Jesus for claiming to be Messiah the Son of God. They add the word "King" to give a

political significance for Pilate and make Jesus out a rebel against Caesar. They knew that this charge was false.

3. Σὺ λέγεις. A common Greek idiom for affirmative reply like "as you say."
4. αἴτιον. It is clear that Jesus is not a rival of Caesar.
5. ἐπίσχυον. Iterative imperfect and note ἐπί.
   ἀνασείει. Shaking up, stirring up.
   Either all of Palestine or Judaea proper.
6. ἐπηρώτησεν. Note perfective use of ἐπί.
7. ἐπιγνοὺς. Effective aorist with perfective use of ἐπί. R., pp. 876–8, 835.
   ἐξουσίας. Authority.
   ἀνέπεμψεν. Effective aorist active indicative with perfective use of ἀνά. Sent back to the jurisdiction of Herod.
8. ἐχάρη. Ingressive second aorist passive indicative.
   ἦν θέλων. Periphrastic imperfect.
   διὰ τὸ ἀκούειν. Progressive present infinitive.
   ἤλπιζεν. Iterative imperfect. R., p. 884.
   ἐπηρώτα. *Ibid.*
9. εἰ λόγοις ἱκανοῖς. In considerable words.
10. ἱστήκεισαν. Past perfect active intransitive.
    εὐτόνως. On a stretch or strain.
11. ἐξουθενήσας. Setting at nought, counting as nothing.
    ἐσθῆτα λαμπρὰν. Like royalty. Cf. the rich man in James ii:2.
12. προϋπῆρχον ὄντες. Periphrastic imperfect.

XXIII:13–25

13. τὸν λαὸν. Populace are now here and Pilate appeals to them also for sympathy.

14. ὡς. Common Greek idiom with participle, the alleged reason or charge.

ἀποστρέφοντα. Turning away from Caesar by rival claims.

ἀνακρίνας. Effective aorist active participle. Usual word for careful examination.

αἴτιον. Technical word for crime, cause of action.

ὧν. Attraction of relative to case of omitted antecedent τούτων.

15. ἀλλ' οὐδέ. But not even.

16. ἐστὶν πεπραγμένον. Periphrastic perfect passive indicative.

αὐτῷ. Dative of the agent (possible for it to be instrumental). Cf. 2 Pet. ii:19.

παιδεύσας. From παῖς (boy), alas! The Roman *flagellatio* was terrible and sometimes fatal.

17. Verse 17 is a Western addition and after 19 in some manuscripts. Harmonistic gloss from Mark xvi:6 (Matt. xxvii:15): ἀνάγκην δὲ εἶχεν ἀπολύειν αὐτοῖς κατὰ ἑορτὴν ἕνα.

18. παυπληθεί. Adverb. All the crowd together.

ἀνέκραγον. Effective second aorist active. Note ἀνά.

Αἶρε. Present active imperative. Take him on away (linear).

19. ὃς. Relative = οὗτος δέ.

ἦν βληθεὶς. Periphrastic effective aorist passive indicative.

στάσιν. Such as they had accused Jesus of in 5 (cf. 14).

20. προσεφώνησεν. Effective aorist. Note πρός.

21. ἐπεφώνουν. Iterative imperfect.

σταύρου, σταύρου. Present active imperative. Linear action.

22. γὰρ. Explanatory.
αἴτιον θανάτου. Not a cause of death value.
23. αἰτούμενοι. Middle voice (for themselves).
σταυρωθῆναι. Ingressive aorist passive infinitive. Note σταύρου above.
κατίσχυον. Inchoative imperfect. R., p. 885.
24. ἐπέκρινεν. Effective aorist active. Note ἐπί.
25. βεβλημένον. Perfect passive participle.
ἠτοῦντο. Iterative imperfect middle (for themselves).
παρέδωκεν. Effective aorist active. Note παρά.

XXIII:26–32

26. ἀπήγαγον. Effective second aorist active. Some manuscripts read imperfect ἀπῆγον.
ἐπιλαβόμενοι. Second aorist middle participle.
φέρειν. Present infinitive (linear), bear on after him.
27. ἐκόπτοντο. Iterative imperfect middle (direct middle).
28. μὴ κλαίετε. Present imperative in prohibition. R., pp. 851–4.
29. ἔρχονται. Futuristic present (linear).
30. Hos. 10:8.
31. γένηται. Deliberative subjunctive (aorist middle).
32. ἕτεροι κακοῦργοι δύο. Evil doers. No necessary implication that Jesus was a criminal, though he was condemned as such. See distinction drawn in verse 33.
Ἦγοντο. Descriptive imperfect passive.

XXIII:33–39

33. Κρανίον. Looked like a skull.
ὃν μὲν—ὃν δὲ. Old demonstrative use.

34. B D Sahidic omit. Certainly a true saying of Jesus if not genuine in Luke.

ἄφες. Second aorist active imperative. Do it now. Ps. xxii:18.

ἔβαλον κλῆρον. Note κλῆρον singular. Ἔβαλον ingressive aorist.

35. ἱστήκει. Past perfect with sense of imperfect.

ἐξεμυκτήριζον. Iterative imperfect. R., p. 884.

σωσάτω. Aorist imperative (effective). Urgency.

εἰ—ἐστιν. First class condition. R., pp. 1007–12.

ὁ χριστὸς. The Messiah, the Anointed One.

37. First class condition.

σῶσον. Aorist active imperative. Urgency.

38. ἐπιγραφὴ. Usual technical name.

39. κρεμασθέντων. Hanging. First aorist passive participle (effective aorist).

ἐβλασφήμει. Inchoative imperfect.

41. ἄτοπον. Out of place. Case of *meiosis* (understatement).

42. ὅταν ἔλθῃς. Futuristic subjunctive aorist (ingressive).

ἐν. Some manuscripts read εἰς. But the meaning can be the same. See Matt. xii:41.

44. ἕκτη. Jewish time (midday).

45. ἐκλείποντος. Probable reading, but does not mean "eclipse" in technical use, for that is impossible at full moon (passover).

μέσον. Not clear what the meaning is. Probably the veil rent in its middle, not the veil in the middle of the sanctuary.

46. Ps. xxxi:5.

παρατίθεμαι. Present (aoristic) middle indicative. Cf. παραθήκη (deposit) in 2 Tim. i:12, 14.

47. ἐξέπνευσεν. Effective aorist. Breathed out. R., pp. 826–8, 835.
ἐδόξαζεν. Inchoative imperfect. R., p. 885.
δίκαιος. Innocent and more, really good.
48. θεωρίαν. Our "theory." Cf. θεωροῦντες. Spectacular scene.
ὑπέστρεφον. Inchoative imperfect.
49. ἱστήκεισαν. Past perfect like imperfect.
ὁρῶσαι. Present active participle. Looking on with aching hearts.

XXIII:50–56

50. βουλευτὴς. Member of the Sanhedrin.
52. οὗτος. Broken sentence, parenthesis.
ἦν συνκατατεθειμένος. Periphrastic past perfect middle. Double compound.
Ἀριμαθαίας. Thought to be Ramah.
ὃς. I have broken up this long and complicated sentence.
προσεδέχετο. Descriptive imperfect. Cf. Anna ii:38.
52. ἠτήσατο. Aorist middle (of his own will).
53. αὐτὸν. Contrast αὐτὸ before. But we prefer not to say "him."
λαξευτῷ. Rock hewn tombs are now seen north of Jerusalem.
Triple compound negative seen here as often in Greek.
ἦν κείμενος. Periphrastic imperfect, was lying, but is used as perfect passive of τίθημι and so this is a practical periphrastic past perfect passive.
54. ἡμέρα παρασκευῆς. Name for Friday today in Modern Greek, day before the sabbath.
ἐπέφωσκεν. Inchoative imperfect. R., p. 885. Means

to dawn, but here not of the twelve-hour day at sunrise, but the twenty-four hour day at sunset.

55. ἦσαν συνεληλυθυῖαι. Periphrastic past perfect active.

XXIV:1–12

1. ἡσύχασαν. Constative aorist active. R., pp. 831–4.
2. ἀποκεκυλισμένον. Perfect passive participle.
4. ἐν τῷ ἀπορεῖσθαι αὐτοὺς. Common idiom in Luke. Temporal use of articular infinitive with ἐν.
   ἀστραπτούσῃ. Like flash of lightning.
   ἐπέστησαν. Ingressive aorist. Cf. ii:9.
5. ἐμφόβων. In terror. Genitive absolute with γενομένων.
   αὐτάς. The women.
6. ἠγέρθη. This sentence not in D.
   μνήσθητε. First aorist (ingressive) passive imperative.
   ὡς. Cf. xxiii:56. πῶς could have been used.
7. ἀναστῆναι. Second aorist (effective) active after the passive aorists before.
8. ἐμνήσθησαν. First aorist passive indicative.
   καὶ σὺν αὐταῖς.
11. ἐφάνησαν. Second aorist passive in contrast with imperfect ἠπίστουν.
    ἐνώπιον αὐτῶν. Like the Hebrew.
    λῆρος. Idle talk, foolish fancy.
12. D omits this verse.
    παρακύψας. Stooping down beside to peep in.
    βλέπει. Vivid historical present.
    πρὸς αὐτὸν. "With himself" if taken with θαυμάζων.

XXIV:13–32

13. ἐξ αὐτῶν. Not apostles.
    Ἐμμαούς. Probably the modern *el Kabeibeh* on the road to Lydda.

14. Sixty stadia.
ὡμίλουν. Iterative picturesque imperfect. R., p. 884. The word "homiletics" comes from this word, comes a good distance sometimes, from conversation to modern homily.
πρὸς. Facing one another.
15. ἐν τῷ ὁμιλεῖν. Common idiom in Luke, temporal use of infinitive with ἐν.
συνζητεῖν. Each questioned the other.
συνεπορεύετο. Inchoative imperfect.
16. ἐκρατοῦντο. Iterative imperfect passive.
τοῦ μὴ ἐπιγνῶναι. Ablative case. Redundant negative after verb of hindering and ingressive aorist active.
17. ἀντιβάλλετε. Flinging back and forth like a ball as they faced (ἀντί) each other.
18. μόνος. Not μόνον observe.
καὶ. Practically "so that."
ἔγνως. Ingressive aorist active indicative.
20. ὅπως. Could have been πῶς, or even ὡς.
κρίμα. Condemnation, judgment.
ἐσταύρωσαν. Effective aorist active. Crime put up to the Sanhedrin.
21. ἠλπίζομεν. But no longer. Progressive imperfect.
λυτροῦσθαι. Present middle infinitive. Go on redeeming by himself.
ἀλλά γε καὶ σύν. Note combination of particles. Affirmative use of ἀλλά.
τρίτην ταύτην ἡμέραν ἄγει. Idiomatic phrase. Impersonal verb and predicate use of ταύτην. One is keeping this, a third day.
22. ἐξέστησαν. First, not second, aorist active and so transitive. Effective aorist.

ὀρθριναὶ. Adjective, not adverb.

23. ἑωρακέναι. Perfect active infinitive in indirect assertion.

ζῆν. Present infinitive in indirect assertion.

25. ἀνόητοι. The mind (νοῦς) not working.

πιστεύειν. Keep on believing.

26. ἔδει. About the past, not the present.

παθεῖν καὶ εἰσελθεῖν. One constative, other ingressive aorist infinitive.

27. For the Old Testament as a whole see verse 44.

διερμήνευσεν. Effective aorist. Cf. our word "hermeneutics."

28. οὗ. "Where." We say "whither."

προσεποιήσατο. Not pretense, but sincere intention, if they had not invited him to stay.

29. παρεβιάσαντο. Moral force or persuasion. See Acts xvi:15 about Lydia.

Μεῖνον. Ingressive aorist imperative.

κέκλικεν. Nearly sunset.

30. ἐν τῷ κατακλιθῆναι. Aorist passive infinitive, not so common with ἐν as present.

ἐπεδίδου. Inchoative imperfect active.

31. διηνοίχθησαν. Ingressive aorist passive.

ἄφαντος ἐγένετο. Became invisible.

32. ἦν καιομένη. Periphrastic imperfect middle (or passive). Set fire to and so glowing, burning.

XXIV:33–43

33. αὐτῇ τῇ ὥρᾳ. Favorite idiom in Luke as in xxiv:13.

ἠθροισμένους. Predicate participle perfect passive.

34. ὄντως. Actually now and no women's nonsense.

ὤφθη Σίμωνι. This was a cardinal fact in the proof.

35. ἐξηγοῦντο. Inchoative imperfect.
ὡς. Cf. ὅπως in verse 20.

36. ἔστη. Ingressive aorist active.
λέγει. Historical dramatic present. R., p. 866 f. D omits this clause. Cf. John xx:19.

37. πτοηθέντες. Text doubtful. First aorist passive participle (ingressive aorist).
ἐδόκουν. Inchoative imperfect.

38. τεταραγμένοι ἐστέ. Periphrastic perfect passive. State of agitation.
διαλογισμοὶ. Divided thoughts.
καρδίᾳ. Singular.

39. φηλαφήσατε. Ingressive aorist imperative. Referred to in 1 John i:1. Cf. Acts xvii:27.

40. This verse absent in D and some other Western documents. Cf. John xx:20.

42. Some manuscripts add καὶ ἀπὸ μελισσίου κηρίον ("and some honeycomb"), but the words are not in ℵ A B D L Boh Syr^{sin}. They are evidently not genuine.

XXIV:44–49

44. ἔτι ὤν. Cf. ix:22; xviii:31–33.
ὅτι. Ambiguous. Could be "that."
Threefold division of the Old Testament Canon.
πληρωθῆναι. Effective aorist passive infinitive.

45. νοῦν. Singular number.
τοῦ συνιέναι. Present infinitive active.

46. Uncertain whether ὅτι is recitative before direct quotation, but probably so.
παθεῖν. These aorist infinitives belong to the construction of indirect command rather than indirect

assertion, obligation rather than bare statement of fact.

R., pp. 1046 f. Cf. Acts xxi:21.

47. καὶ ℵ B read εἰς like iii:3; Mk. i:4. Probably a correction to make it like that idiom.

48. ἀρξάμενοι. Uncertain how to punctuate for this participle.

49. ἐξαποστέλλω. Futuristic present.

καθίσατε. Ingressive aorist imperative. Take a seat, make your stay.

ἐνδύσησθε. Ingressive aorist middle subjunctive (futuristic). Put on power for yourselves, get power for yourselves, get yourselves clothed with power.

δύναμιν. Power like our "dynamite," not authority (ἐξουσία).

XXIV:50–53

50. ἕως πρὸς. Two prepositions.

51. ἐν τῷ εὐλογεῖν. Luke's favorite idiom.

διέστη. Effective aorist active. Note διά (two, apart).

ἀνεφέρετο. Descriptive imperfect. Absent in ℵ D and other Western documents.

52. Absent in D and other Western documents.

53. εὐλογοῦντες. Correct text. Read by ℵ B C L Syr^{sin}.

THE END

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